

OBSERVATIONS

UPON THE PROPHECIES

OF DANIEL,

AND THE

APOCALYPSE

OF ST. JOHN

IN TWO PARTS.

BY SIR ISAAC NEWTON.

*To the Right Honourable PETER Lord KING, Baron of Ockham,
Lord High Chancellor of Great-Britain.*

My Lord,

I SHALL make no Apology for addressing the following Sheets to Your Lordship, who lived in a long Intercourse of Friendship with the Author; and, like him, amidst occupations

of a different nature, made Religion your voluntary Study; and in all your Enquiries and Actions, have shewn the same inflexible Adherence to Truth and Virtue.

I shall always reckon it one of the Advantages of my Relation to Sir Isaac Newton, that it affords me an opportunity of making this publick acknowledgment of the unfeigned Respect of,

*MY LORD,
YOUR LORDSHIP'S
MOST OBEDIENT, AND
MOST HUMBLE SERVANT,
BENJ. SMITH.*

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PART 1

CHAPTER 1.

INTRODUCTION CONCERNING THE COMPILERS OF THE BOOKS OF THE OLD TESTAMENT.

WHEN Manasses set up a carved image in the house of the Lord, (2 Chronicles 33:5, 6, 7) and built altars in the two courts of the house, to all the host of Heaven, and used enchantments and witchcraft, and familiar spirits, and for his great wickedness was invaded by the army of Asserhadon King of Assyria, and carried captive to Babylon; the book of the Law was lost till the eighteenth year of his grandson Josiah. Then Hilkiah (2 Chronicles 34) the High Priest, upon repairing the Temple, found it there: and the King lamented that their fathers had not done after the words of the book, and commanded that it should be read to the people, and caused the people to renew the holy covenant with God. This is the book of the Law now extant.

When Shishak(2 Chronicles 12:2, 3, 4, 8, 9. & 15:3, 5, 6) came out of Egypt and spoiled the temple, and brought Judah into subjection to the monarchy of Egypt, (which was in the fifth year of Rehoboam) the Jews continued under great trouble for about twenty years; being *without the true God, and without a teaching Priest, and with Law: and in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries, and nation was destroyed of nation, and city of city, for God did vex them with all adversity.* But when Shishak(2 Chronicles 14:1, 6, 7, 8, 9, 12) was dead, and Egypt fell into troubles, Judah had quiet ten years; and in that time Asa built fenced cities in Judah, and got up an army of 580,000 men, with which, in the 15th year of his reign, he met and overcame Zerah the Ethiopian, who had conquered Egypt and Lybia, and Troglodytica, and came out with an army of 1,000,000 Lybians and Ethiopians, to recover the countries conquered by Sesac. And after this victory Asa(2 Chronicles 15:3, 12, 13, 16, 18) dethroned his mother for idolatry, and he renewed the Altar, and brought new vessels of gold and silver into the Temple, and he

and the people entered into a new covenant to seek the Lord God of their fathers, upon pain of death to those who worshiped other Gods; and his son Jehosaphat took away the high places, and in the third year of his reign sent some of his Princes, and of the Priests and Levites, to teach in the cities of Judah, and taught the people. This is that book of the Law which was afterwards lost in the reign of Manasses, and found again in the reign of Josiah, and therefore it was written before the third year of Jehosaphat.

The same book of the Law was preserved and handed down to posterity by the Samaritans, and therefore was received by the ten Tribes before their captivity. For when the ten Tribes(2 Kings 17:27, 28, 32, 33) were captivated, a Priest of the captivity was sent back to Bethel, by order of the King of Assyria, to instruct the new inhabitants of Samaria, in the *manner of the God of the land*; and the Samaritans had the Pentateuch from this Priest, as containing the law or *manner of the God of the land*, which he was to teach them. For they persevered(2 Kings 17:34, 41) in the religion which he taught them, joining with it the worship of their own Gods; and by persevering in what they had been taught, they preserved this book of their Law in the original character of the Hebrews, while the two Tribes, after their return from Babylon, changed the character to that of the Chaldees, which they had learned at Babylon.

And since the Pentateuch was received as the book of the Law, both by the two Tribes and by the ten Tribes, it follows that they received it before they became divided into two Kingdoms. For after the division, they received not laws from one another, but continued at variance. Judah could not reclaim Israel from the sin of Jeroboam, and Israel could not bring Judah to it. The Pentateuch therefore was the book of the Law in the days of David and Solomon. The affairs of the Tabernacle and Temple were ordered by David and Solomon, according to the Law of this book; and David in the 78th Psalm, admonishing the people to give ear to the Law of God, means the Law of this book. For in describing how their forefathers kept it not, he quotes many historical things out of the books of Exodus and Numbers.

The race of the Kings of Edom, before there reigned any King over Israel, is set down in the book of Genesis; (Genesis 36:31) and therefore that book was not written entirely in the form now extant, before the reign of Saul. The writer set down the race of those Kings till his own time, and therefore wrote before David conquered Edom. The Pentateuch is

composed of the Law and the history of God's people together; and the history hath been collected from several books, such as were the history of the Creation composed by Moses, Genesis 2:4; the book of the generations of Adam, Genesis 5:1; and the book of the wars of the Lord, Numbers 21:14. This book of wars contained what was done at the Red-sea, and in the journeying of Israel through the Wilderness, and therefore was begun by Moses. And Joshua might carry it on to the conquest of Canaan. For Joshua wrote some things in the book of the Law of God, Joshua 24:26, and therefore might write his own wars in the book of wars, those being the principal wars of God. These were public books, and therefore not written without the authority of Moses and Joshua. And Samuel had leisure in the reign of Saul, to put them into the form of the books of Moses and Joshua now extant, inserting into the book of Genesis, the race of the Kings of Edom, until there reigned a King in Israel.

The book of the Judges is a continued history of the Judges down to the death of Sampson, and therefore was compiled after his death, out of the Acts of the Judges. Several things in this book are said to be done *when there was no King in Israel*, Judges 17:6, 18:1, 19:1, 21:25; and therefore this book was written after the beginning of the reign of Saul. When it was written, the Jebusites dwelt in Jerusalem, Judges 1:21; and therefore it was written before the eighth year of David, 2 Samuel 5:8, and 1 Chronicles 11:6. The books of Moses, Joshua, and Judges, contain one continued history, down from the Creation to the death of Sampson. Where the Pentateuch ends, the book of Joshua begins; and where the book of Joshua ends, the book of Judges begins. Therefore all these books have been composed out of the writings of Moses, Joshua, and other records, by one and the same hand, after the beginning of the reign of Saul, and before the eighth year of David. And Samuel was a sacred writer, 1 Samuel 10:25; acquainted with the history of Moses and the Judges, 1 Samuel 12:8, 9, 10, 11, 12; and had leisure in the reign of Saul, and sufficient authority to compose these books. He was a Prophet, and judged Israel all the days of his life, and was in the greatest esteem with the people; and the Law by which he was to judge the people was not to be published by less authority than his own, the Law-maker being not inferior to the judge. And the book of Jasher, which is quoted in the book of Joshua, Joshua 10:13; was in being at the death of Saul, 2 Samuel 1. 18.

At the dedication of the Temple of Solomon, when the Ark was brought into the most holy place, there was nothing in it but the two tables, 1 Kings

8:9; and therefore when the Philistines took the Ark, they took out of it the book of the Law, and the golden pot of Manna, and Aaron's Rod. And this and other losses in the desolation of Israel, by the conquering Philistines, might give occasion to Samuel, after some respite from those enemies, to recollect the scattered writings of Moses and Joshua, and the records of the Patriarchs and Judges, and compose them in the form now extant.

The book of Ruth is a history of things done in the days of the Judges, and may be looked upon as an addition to the book of the Judges, written by the same author, and at the same time. For it was written after the birth of David, Ruth 4:17, 22; and not long after, because the history of Boaz and Ruth, the great grandfather and great grandmother of David, and that of their contemporaries, could not well be remembered above two or three generations. And since this book derives the genealogy of David from Boaz and Ruth, and omits David's elder brothers and his sons; it was written in honor of David, after he was anointed King by Samuel, and before he had children in Hebron, and by consequence in the reign of Saul. It proceeds not to the history of David, and therefore seems to have been written presently after he was anointed.

They judge well who ascribe to Samuel the books of Joshua, Judges, and Ruth. Samuel is also reputed the author of the first book of Samuel, till the time of his death. The two books of Samuel cite no authors, and therefore seem to be originals. They begin with his genealogy, birth and education, and might be written partly in his life-time by himself, or his disciples the Prophets at Naioth in Ramah, 1 Samuel 19:18, 19, 20; and partly after his death by the same disciples.

The books of the Kings cite other authors, as the book of the Acts of Solomon, the book of the Chronicles of the Kings of Israel, and the book of the Chronicles of the Kings of Judah. The books of the Chronicles cite the book of Samuel the Seer, the book of Nathan the Prophet, and the book of Gad the Seer, for the Acts of David; the book of Nathan the Prophet, the Prophecy of Ahijah the Shilonite, and the visions of Iddo the Seer, for the Acts of Solomon; the book of Shemajah the Prophet, and the book of Iddo the Seer concerning genealogies, for the Acts of Rehoboam and Abijah; the book of the Kings of Judah and Israel for the Acts of Asa, Joash, Amaziah, Jotham, Ahaz, Hezekiah, Manasseh, and Josiah; the book of Hanani the Seer, for the Acts of Jehosaphat; and the visions of Isaiah for the Acts of Uzziah and Hezekiah.

These books were therefore collected out of the historical writings of the ancient Seers and Prophets. And because the books of the Kings and Chronicles quote one another, they were written at one and the same time. And this time was after the return from the Babylonian captivity, because they bring down the history of Judah, and the genealogies of the Kings of Judah, and of the High Priests, to that captivity. The book of Ezra was originally a part of the book of Chronicles, and has been divided from it. For it begins with the two last verses of the books of Chronicles, and the first book of Esdras begins with the two last chapters thereof. Ezra was therefore the compiler of the books of Kings and Chronicles, and brought down the history to his own time. He was a ready Scribe in the Law of God; and for assisting him in this work Nehemias founded a library, and *gathered together the Acts of the Kings and the Prophets, and of David, and the Epistles of the Kings concerning the holy gifts*, 2 Maccab. 2:13. By the Acts of David I understand here the two books of Samuel, or at the least the second book. Out of the Acts of the Kings, written from time to time by the prophets, he composed the books of the Kings of Judah and Israel, the Chronicles of the Kings of Judah, and the Chronicles of the Kings of Israel. And in doing this he joined those Acts together, in due order of time, copying the very words of the authors, as is manifest from hence, that the books of the Kings and Chronicles frequently agree with one another in words for many sentences together. Where they agree in sense, there they agree in words also.

So the Prophecies of Isaiah, written at several times, he has collected into one body. And the like he did for those of Jeremiah, and the rest of the Prophets, down to the days of the second Temple. The book of Jonah is the history of Jonah written by another hand. The book of Daniel is a collection of papers written at several times. The six last chapters contain Prophecies written at several times by Daniel himself; the six first are a collection of historical papers written by others. The fourth chapter is a decree of Nebuchadnezzar. The first chapter was written after Daniel's death: for the author saith, that Daniel continued to the first year of Cyrus; that is, to his first year over the Persians and Medes, and the third year over Babylon. And, for the same reason, the fifth and sixth chapters were also written after his death. For they end with these words: *So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian*. Yet these words might be added by the collector of the papers, whom I take to be Ezra.

The Psalms composed by Moses, David, and others, seem to have been also collected by Ezra into one volume. I reckon him the collector, because in this collection I meet with Psalms as late as the Babylonian captivity, but with none later.

After these things Antiochus Epiphanes spoiled the Temple, commanded the Jews to forsake the Law upon pain of death, and caused the sacred books to be burnt wherever they could be found: and in these troubles the book of the Chronicles of the Kings of Israel was entirely lost. But upon recovering from this oppression, Judas Maccabaeus gathered together all those writings that were to be met with, 2 Maccab. 2:14; and in reducing them into order, part of the Prophecies of Isaiah, or some other Prophet, have been added to the end of the Prophecies of Zechariah; and the book of Ezra has been separated from the book of Chronicles, and set together in two different orders; in one order in the book of Ezra, received into the Canon, and in another order in the first book of Esdras.

After the Roman captivity, the Jews for preserving their traditions, put them in writing in their Talmud; and for preserving their scriptures, agreed upon an Edition, and pointed it, and counted the letters of every sort in every book: and by preserving only this Edition, the ancients various lections, except what can be discovered by means of the Septuagint Version, are now lost; and such marginal notes, or other corruptions, as by the errors of the transcribers, before this Edition was made, had crept into the text, are now scarce to be corrected.

The Jews before the Roman captivity, distinguished the sacred books into the Law, the Prophets, and the Hagiographa, or holy writings; and read only the Law and the Prophets in their Synagogues. And Christ and his Apostles laid the stress of religion upon the Law and the Prophets, Matthew 7:12; 22:4; Luke 16:16, 29, 31; 24:44; Acts 24:14; 26:22; Romans 3:21. By the Hagiographa they meant the historical books called Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther, the book of Job, the Psalms, the books of Solomon, and the Lamentations. The Samaritans read only the Pentateuch: and when Jehosaphat sent men to teach in the cities, they had with them only the book of the Law; for the Prophecies now extant were then written. And upon the return from the Babylonian captivity, Ezra read only the book of the Law to the people, from morning to noon, on the first day of the seventh month; and from day to day in the feast of Tabernacles; for he had

not yet collected the writings of the Prophets into the volume now extant; but instituted the reading of them after the collection was made. By reading the Law and the Prophets in the Synagogues, those books have been kept freer from corruption than the Hagiographa.

In the infancy of the nation of Israel, when God had given them a Law, and made a covenant with them to be their God if they would keep his commandments, he sent Prophets to them to reclaim them, as often as they revolted to the worship of other Gods: and upon their returning to him, they sometimes renewed the covenant which they had broken. These Prophets he continued to send till the days of Ezra: but after their Prophecies were read in the Synagogues, those Prophecies were thought sufficient. For if the people would not hear Moses and the old Prophets, they would hear no new ones, *no not tho they should rise from the dead*. At length when a new truth was to be preached to the Gentiles, namely, *that Jesus was the Christ*, God sent new Prophets and Teachers: but after their writings were also received and read in the Synagogues of the Christians, Prophecy ceased a second time. We have Moses, the Prophets, and Apostles, and the words of Christ himself; and if we will not hear them, we shall be more inexcusable than the Jews. For the Prophets and Apostles have foretold, that as Israel often revolted and brake the covenant, and upon repentance renewed it; so there should be a falling away among the Christians, soon after the days of the Apostles; and that in the latter days God would destroy the impenitent revolters, and make a new covenant with his people. And the giving ear to the Prophets is a fundamental character of the true Church. For God has so ordered the Prophecies that in the latter days

the wise may understand, but the wicked shall do wickedly, and
none of the wicked shall understand, Daniel 12:9, 10.

The authority of Emperors, Kings, and Princes, is human. The authority of Councils, Synods, Bishops, and Presbyters, is human. The authority of the Prophets is divine, and comprehends the sum of religion, reckoning Moses and the Apostles among the Prophets; and *if an Angel from Heaven preach any other gospel*, than what they have delivered, *let him be accursed*. Their writings contain the covenant between God and his people, with instructions for keeping this covenant; instances of God's judgments upon them that break it: and predictions of things to come. While the people of God keep the covenant, they continue to be his people: when they break it

they cease to be his people or church, and become *the Synagogue of Satan, who say they are Jews and are not*. And no power on earth is authorized to alter this covenant.

The predictions of things to come relate to the state of the Church in all ages: and amongst the old Prophets, Daniel is most distinct in order of time, and easiest to be understood: and therefore in those things which relate to the last times, he must be made the key to the rest.

CHAPTER 2.

OF THE PROPHETIC LANGUAGE.

FOR understanding the Prophecies, we are, in the first place, to acquaint ourselves with the figurative language of the Prophets. This language is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic.

Accordingly, the whole world natural consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the Prophecy: and the things in that world signify the analogous things in this. For the heavens, and the things therein, signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon, the inferior people; and the lowest parts of the earth, called Hades or Hell, the lowest or most miserable part of them. Whence ascending towards heaven, and descending to the earth, are put for rising and falling in power and honor: rising out of the earth, or waters, and falling into them, for the rising up to any dignity or dominion, out of the inferior state of the people, or falling down from the same into that inferior state; descending into the lower parts of the earth, for descending to a very low and unhappy estate; speaking with a faint voice out of the dust, for being in a weak and low condition; moving from one place to another, for translation from one office, dignity, or dominion, to another; great earthquakes, and the shaking of heaven and earth, for the shaking of kingdoms, so as to distract or overthrow them; the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of the world, for the rise and ruin of the body politic signified thereby.

In the heavens, the Sun and Moon are, by interpreters of dreams, put for the persons of Kings and Queens; but in sacred Prophecy, which regards not single persons, the Sun is put for the whole species and race of Kings, in the kingdom or kingdoms of the world politic, shining with regal power and glory; the Moon for the body of the common people, considered as the king's wife; the Stars for subordinate Princes and great men, or for Bishops and Rulers of the people of God, when the Sun is Christ; light for the glory, truth, and knowledge, wherewith great and good men shine and illuminate others; darkness for obscurity of condition, and for error,

blindness and ignorance; darkening, smiting, or setting of the Sun, Moon, and Stars, for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness; darkening the Sun, turning the Moon into blood, and falling of the Stars, for the same; new Moons, for the return of a dispersed people into a body politic or ecclesiastic.

Fire and meteors refer to both heaven and earth, and signify as follows; burning any thing with fire, is put for the consuming thereof by war; a conflagration of the earth, or turning a country into a lake of fire, for the consumption of a kingdom by war; the being in a furnace, for the being in slavery under another nation; the ascending up of the smoke of any burning thing for ever and ever, for the continuation of a conquered people under the misery of perpetual subjection and slavery; the scorching heat of the sun, for vexatious wars, persecutions and troubles inflicted by the King; riding on the clouds, for reigning over much people; covering the sun with a cloud, or with smoke, for oppression of the King by the armies of an enemy; tempestuous winds, or the motion of clouds, for wars; thunder, or the voice of a cloud, for the voice of a multitude; a storm of thunder, lightning, hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic, on the heads of their enemies; rain, if not immoderate, and dew, and living water, for the graces and doctrines of the Spirit; and the defect of rain, for spiritual barrenness.

In the earth, the dry land and congregated waters, as a sea, a river, a flood, are put for the people of several regions, nations, and dominions; embittering of waters, for great affliction of the people by war and persecution; turning things into blood, for the mystical death of bodies politic, that is, for their dissolution; the overflowing of a sea or river, for the invasion of the earth politic, by the people of the waters; drying up of waters, for the conquest of their regions by the earth; fountains of waters for cities, the permanent heads of rivers politic; mountains and islands, for the cities of the earth and sea politic, with the territories and dominions belonging to those cities; dens and rocks of mountains, for the temples of cities; the hiding of men in those dens and rocks, for the shutting up of Idols in their temples; houses and ships, for families, assemblies, and towns, in the earth and sea politic; and a navy of ships of war, for an army of that kingdom which is signified by the sea.

Animals also and vegetables are put for the people of several regions and conditions; and particularly, trees, herbs, and land animals, for the people

of the earth politic: flags, reeds, and fishes, for those of the waters politic; birds and insects, for those of the politic heaven and earth; a forest for a kingdom; and a wilderness for a desolate and thin people.

If the world politic, considered in prophecy, consists of many kingdoms, they are represented by as many parts of the world natural; as the noblest by the celestial frame, and then the Moon and Clouds are put for the common people; the less noble, by the earth, sea, and rivers, and by the animals or vegetables, or buildings therein; and then the greater and more powerful animals and taller trees, are put for Kings, Princes, and Nobles. And because the whole kingdom is the body politic of the King, therefore the Sun, or a Tree, or a Beast, or Bird, or a Man, whereby the King is represented, is put in a large signification for the whole kingdom; and several animals, as a Lion, a Bear, a Leopard, a Goat, according to their qualities; are put for several kingdoms and bodies politic; and sacrificing of beasts, for slaughtering and conquering of kingdoms; and friendship between beasts, for peace between kingdoms. Yet sometimes vegetables and animals are by certain epithets or circumstances, extended to other signification; as a Tree, when called the tree of life or of knowledge; and a Beast, when called the old serpent, or worshiped.

When a Beast or Man is put for a kingdom, his parts and qualities are put for the analogous parts and qualities of the kingdom; as the head of a Beast, for the great men who precede and govern; the tail for the inferior people, who follow and are governed; the heads, if more than one, for the number of capital parts, or dynasties, or dominions in the kingdom, whether collateral or successive, with respect to the civil government; the horns on any head, for the number of kingdoms in that head, with respect to military power; seeing for understanding, and the eyes of men of understanding and policy, and in matters of religion for, Bishops; speaking, for making laws; the mouth, for a law-giver, whether civil or sacred; the loudness of the voice, for might and power; the faintness thereof, for weakness; eating and drinking, for acquiring what is signified by the things eaten and drank; the hairs of a beast, or man, and the feathers of a bird, for people; the wings, for the number of kingdoms represented by the beast; the arm of a man, for his power, or for any people wherein his strength and power consists; his feet, for the lowest of the people, or for the latter end of the kingdom; the feet, nails, and teeth of beasts of prey, for armies and squadrons of armies; the bones, for strength, and for fortified places; the flesh, for riches and possessions; and the days of their acting, for years; and

when a tree is put for a kingdom, its branches, leaves, and fruit, signify as do the wings, feathers, and food of a bird or beast.

When a man is taken in a mystical senses, his qualities are often signified by his actions, and by the circumstances of things about him. So a Ruler is signified by his riding on a beast; a Warrior and Conqueror, by his having a sword and bow; a potent man, by his gigantic stature; a Judge, by weights and measures; a sentence of absolution, or condemnation, by a white or a black stone; a new dignity, by a new name; moral or civil qualifications, by garments; honor and glory, by splendid apparel; royal dignity, by purple or scarlet, or by a crown; righteousness, by white and clean robes; wickedness, by spotted and filthy garments; affliction, mourning, and humiliation, by clothing in sackcloth; dishonor, shame, and want of good works, by nakedness; error and misery, by drinking a cup of his or her wine that causeth it; propagating any religion for gain, by exercising traffic and merchandise with that people whose religion it is; worshiping or serving the false Gods of any nation, by committing adultery with their princes, or by worshiping them; a Council of a kingdom, by its image; idolatry, by blasphemy; overthrow in war, by a wound of man or beast; a durable plague of war, by a sore and pain; the affliction or persecution which a people suffers in laboring to bring forth a new kingdom, by the pain of a woman in labor to bring forth a man-child; the dissolution of a body politic or ecclesiastic, by the death of a man or beast; and the revival of a dissolved dominion, by the resurrection of the dead.

CHAPTER 3.

OF THE VISION OF THE IMAGE COMPOSED OF FOUR METALS.

THE Prophecies of Daniel are all of them related to one another, as if they were but several parts of one general Prophecy, given at several times. The first is the easiest to be understood, and every following Prophecy adds something new to the former. The first was given in a dream to Nebuchadnezzar, King of Babylon, in the second year of his reign; but the King forgetting his dream, it was given again to Daniel in a dream, and by him revealed to the King. And thereby, Daniel presently became famous for wisdom, and revealing of secrets: insomuch that Ezekiel his contemporary, in the nineteenth year of Nebuchadnezzar, spake thus of him to the King of Tyre: *Behold, saith he, thou art wiser than Daniel, there is no secret that they can hide from thee*, Ezekiel 28:3. And the same Ezekiel, in another place, joins Daniel with Noah and Job, as most high in the favor of God, Ezekiel 14:14, 16, 18, 20. And in the last year of Belshazzar, the Queen-mother said of him to the King:

Behold there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father made master of the magicians, astrologers, Chaldeans and soothsayers: forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar, Daniel 5:11, 12.

Daniel was in the greatest credit amongst the Jews, till the reign of the Roman Emperor Hadrian: and to reject his Prophecies, is to reject the Christian religion. For this religion is founded upon his Prophecy concerning the Messiah.

Now in this vision of the Image composed of four Metals, the foundation of all Daniel's Prophecies is laid. It represents a body of four great nations, which should reign over the earth successively, viz. the people of Babylonia, the Persians, the Greeks, and the Romans. And by a stone cut

out without hands, which fell upon the feet of the Image, and brake all the four Metals to pieces, and *became a great mountain, and filled the whole earth*; it further represents that a new kingdom should arise, after the four, and conquer all those nations, and grow very great, and last to the end of all ages.

The head of the Image was of gold, and signifies the nations of Babylonia, who reigned first, as Daniel himself interprets. *Thou art this head of gold*, saith he to Nebuchadnezzar. These nations reigned till Cyrus conquered Babylon, and within a few months after that conquest revolted to the Persians, and set them up above the Medes. The breast and arms of the Image were of silver, and represent the Persians who reigned next. The belly and thighs of the Image were of brass, and represent the Greeks, who, under the dominion of Alexander the great, conquered the Persians, and reigned next after them. The legs were of iron, and represent the Romans who reigned next after the Greeks, and began to conquer them in the eighth year of Antiochus Epiphanes. For in that year they conquered Perseus King of Macedon, the fundamental kingdom of the Greeks; and from thence forward grew into a mighty empire, and reigned with great power till the days of Theodosius the great. Then by the incursion of many northern nations, they brake into many smaller kingdoms, which are represented by the feet and toes of the Image, composed part of iron, and part of clay. For then, saith Daniel, *the kingdom shall be divided and there shall be in it of the strength of iron, but they shall not cleave one to another*.

And in the days of these Kings, saith Daniel, shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountains without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold.

CHAPTER 4.

OF THE VISION OF THE FOUR BEASTS.

IN the next vision, which is of the four Beasts, the Prophecy of the four Empires is repeated, with several new additions; such as are the two wings of the Lion, the three ribs in the mouth of the Bear, the four wings and four heads of the Leopard, the eleven horns of the fourth Beast, and the son of man coming in the clouds of Heaven, to the Ancient of Days sitting in judgment.

The first Beast was like a lion, and had eagle's wings, to denote the kingdoms of Babylonia and Media, which overthrew the Assyrian Empire, and divided it between them, and thereby became considerable, and grew into great Empires. In the former Prophecy, the Empire of Babylonia was represented by the head of gold; in this both Empires are represented together by the two wings of the lion. *And I beheld, saith Daniel, till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it;* that is, till it was humbled, and subdued, and made to know its human state.

The second Beast was like a bear, and represents the Empire which reigned next after the Babylonians, that is, the Empire of the Persians. *Thy kingdom is divided,* or broken, saith Daniel to the last King of Babylon, *and given to the Medes and Persians,* Daniel 5:28. This Beast *raised itself up on one side;* the Persians being under the Medes at the fall of Babylon, but presently rising up above them. *And it had three ribs in the mouth of it, between the teeth of it,* to signify the kingdoms of Sardes, Babylon, and Egypt, which were conquered by it, but did not belong to its proper body. And it devoured much flesh, the riches of those three kingdoms.

The third Beast was the kingdom which succeeded the Persians; and this was the empire of the Greeks, Daniel 8:6, 7, 20, 21. It was *like a Leopard,* to signify its fierceness; and had four heads and four wings, to signify that it should become divided in four kingdoms, Daniel 8:22; for it continued in a monarchical form during the reign of Alexander the great, and his brother Aridaeus, and young sons Alexander and Hercules; and then brake into four kingdoms, by the governors of provinces putting crowns on their own heads, and by mutual consent reigning over the provinces. Cassander

reigned over Macedon, Greece, and Epirus; Lysimachus over Thrace and Bithynia; Ptolemy over Egypt, Lybia, Arabia, Coelosyria, and Palestine; and Seleucus over Syria.

The fourth Beast was the empire which succeeded that of the Greeks, and this was the Roman. This beast was exceeding dreadful and terrible, and had great iron teeth, and devoured and brake in pieces, and stamped the residue with its feet; and such was the Roman Empire. It was larger, stronger, and more formidable and lasting than any of the former. It conquered the kingdom of Macedon, with Illyricum and Epirus, in the eighth year of Antiochus Epiphanes, Anno Nabonass. 580; and inherited that of Pergamus, Anno Nabonass. 615; and conquered that of Syria, Anno Nabonass. 679, and that of Egypt, Anno Nabonass. 718. And by these and other conquests it became greater and more terrible than any of the three former Beasts. This Empire continued in its greatness till the reign of Theodosius the great; and then brake into ten kingdoms, represented by the ten horns of this Beast; and continued in a broken form, till the Ancient of days sat in a throne like fiery flame, and *the judgment was set, and the books were opened, and the Beast was slain and his body destroyed, and given to the burning flames; and one like the son of man came with the clouds of heaven, and came to the Ancient of days*, and received dominion over all nations, and judgment was given to the saints of the most high, and the time came that they possessed the kingdom.

I beheld, saith Daniel, till the Beast was slain, and his body destroyed, and given to the burning flames. As concerning the rest of the Beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time. And therefore all the four Beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first Beast. Those of Media and Persia are still the second Beast. Those of Macedon, Greece and Thrace, Asia minor, Syria and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth. Seeing therefore the body of the third Beast is confined to the nations on this side the river Euphrates, and the body of the fourth Beast is confined to the nations on this side Greece; we are to look for all the four heads of the third Beast, among the nations on this side of the river Euphrates; and for all the eleven horns of the fourth Beast, among the nations on this side of Greece. And therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes and Persians in those kingdoms, because they belonged

to the bodies of the two first Beasts. Nor do we reckon the Greek empire seated at Constantinople, among the horns of the fourth Beast, because it belonged to the body of the third.

CHAPTER 5.

OF THE KINGDOMS REPRESENTED BY THE FEET OF THE IMAGE COMPOSED OF IRON AND CLAY.

DACIA was a large country bounded on the south by the Danube, on the east by the Euxine sea, on the north by the river Neister and the mountain Crapac, and on the west by the river Tibesis, or Teys, which runs southward into the Danube a little above Belgrade. It comprehended the countries now called Transylvania, Moldavia, and Wallachia, and the eastern part of the upper Hungary. Its ancient inhabitants were called Getae by the Greeks, Daci by the Latins, and Goths by themselves. Alexander the great attacked them, and Trajan conquered them, and reduced their country into a Province of the Roman Empire: and thereby the propagation of the Gospel among them was much promoted. They were composed of several Gothic nations, called Ostrogoths, Visigoths, Vandals, Gepides, Lombards, Burgundians, Alans, &c. who all agreed in their manners, and spake the same language, as Procopius represents. While they lived under the Romans, the Goths or Ostrogoths were seated in the eastern parts of Dacia, the Vandals in the western part upon the river Teys, where the rivers Maresh and Keresh run unto it. The Visigoths were between them. The Gepides, according to Fornandes, were upon the Vistula. The Burgundians, a Vandalic nation, were between the Vistula and the southern fountain of the Roristhenes, at some distance from the mountain Crapac northwards, where Ptolemy places them, by the names of Phrugundiones and Burgiones. The Alans, another Gothic nation, were between the northern fountain of the Boristhenes and the mouth of the river Tanais, where Ptolemy placeth the mountain Alanus, and western side of the Palus Maeotis.

These nations continued under the dominion of the Romans till the second year of the Emperor Philip, and then for want of their military pay began to revolt; the Ostrogoths setting up a kingdom, which, under their Kings Ostrogotha, Cniva, Araric, Geperic, and Hermanaric, increased till the year of Christ 376; and then by an incursion of the Huns from beyond the Tanais, and the death of Hermanaric, brake into several smaller kingdoms. Hunnimund, the son of Hermanaric, became King over the Ostrogoths; Fridigern over the Visigoths; Winithar, or Vinithar, over a part of the

Goths called Gruthungi by Ammian, Gothunni by Claudian, and Sarmatae and Scythians by others: Athanaric reigned over another part of the Goths in Dacia, called Thervingi; Box over the Antes in Sarmatia; and the Gepides had also their King. The Vandals fled over the Danube from Geberic in the latter end of the reign of Constantine the great, and had seats granted them in Pannonia by that Emperor, where they lived quietly forty years, viz. till the year 377, when several Gothic nations flying from the Hunns came over the Danube, and had seats granted them in Maesia and Thrace by the Greek Emperor Valens. But the next year they revolted, called in some Goths, Alans and Hunns, from beyond the Danube, and routed the Roman army, slew the Emperor Valens, and spread themselves into Greece and Pannonia as far as the Alps. In the years 379 and 380 they were checked by the arms of the Emperors Gratian and Theodosius, and made a submissive peace; the Visigoths and Thervingi returned to their seats in Maesia and Thrace, the Hunns retired over the Danube, and the Dalans and Gruthingi obtained seats in Pannonia.

About the year 373, or 374, the Burgundians rose from their seats upon the Vistula, with an army of eighty thousand men to invade Gallia; and being opposed, seated themselves upon the northern side of the Rhine over against Mentz. In the year 358, a body of the Salian Franks, with their King, coming from the river Sala, were received into the Empire by the Emperor Julian, and seated in Gallia between Brabant and the Rhine: and their King Mellobaudes was made Comes domesticorum, by the Emperor Gratian. Richomer, another noble Salian Frank, was made Comes domesticorum, and Magister utriusque Militiae, by Theodosius; and A.C. 384, was Consul with Clearchus. He was a great favorite of Theodosius, and accompanied him in his wars against Eugenius, but died in the expedition, and left a son called Theudomir, who afterwards became King of the Salian Franks in Brabant. In the time of this war some Franks from beyond the Rhine invaded Gallia under the conduct of Genobald, Marcomir and Suno, but were repulsed by Stilico; and Marcomir being slain, was succeeded in Germany by his son Pharamond.

While these nations remained quiet within the Empire, subject to the Romans, many others continued so beyond the Danube till the death of the Emperor Theodosius, and then rose up in arms. For Paulus Diaconus in his *Historia Miscell.* lib. 14: speaking of the times next after the death of this Emperor, tells us: *Eodem tempore erant Gothi & aliae gentes maximae trans Danubium habitantes: ex quibus rationabiliores quatuor sunt, Gothi*

scilicet, Huisogothi, Gepides & Vandali; & nomen tantum & nihil aliud mutant. Isti sub Arcadio & Honorio Danubium transeuntes, locati sunt in terra Romanorum: & Gepides quidem, ex quibus postea divisi sunt Longobardi & Avars, villas, quae sunt circa Singidonum & Sirmium, habitavere: and Procopius in the beginning of his *Historia Vandalica* writes to the same purpose. Hitherto the Western Empire continued entire, but now brake into many kingdoms.

Theodosius died A.C. 395; and then the Visigoths, under the conduct of Alaric the successor of Frigidern, rose from their seats in Thrace, and wasted Macedon, Thessaly, Achaia, Peloponnesus, and Epirus, with fire and sword for five years together; when turning westward, they invaded Dalmatia, Illyricum and Pannonia; and from thence went into Italy A.C. 402; and the next year were so beaten at Pollentia and Verona, by Stilico the commander of the forces of the Western Empire, that Claudian calls the remainder of the forces of Alaric, *tanta ex gente reliquias breves*, and Prudentius, *Gentem deletam*. Thereupon Alaric made peace with the Emperor, being so far humbled, that Orosius saith, he did, *pro pace optima & quibuscunque sedibus suppliciter & simpliciter orare*. Thus peace was ratified by mutual hostages; Aetius was sent hostage to Alaric; and Alaric continued a free Prince in the seats now granted to him.

When Alaric took up arms, the nations beyond the Danube began to be in motion; and the next winter, between A.C. 395 and 396, a great body of Hunns, Alans, Ostrogoths, Gepides, and other northern nations, came over the frozen Danube, being invited by Rufinus: when their brethren, who had obtained seats within the Empire, took up arms also. Jerome calls this great multitude, Hunns, Alans, Vandals, Goths, Sarmatians, Quades, and Marcomans; and saith, that they invaded all places between Constantinople and the Julian Alps, wasting Scythia, Thrace, Macedon, Dardania, Dacia, Thessaly, Achaia, Epirus, Dalmatia, and all Pannonia. The Suevians also invaded Rhaetia: for when Alaric ravaged Pannonia, the Romans were defending Rhaetia; which gave Alaric an opportunity of invading Italy, as Claudian thus mentions.

*Non nisi perfidia nacti penetrabile tempus,
Irrupere Getae, nostras dum Rhaetia vires
Occupat, atque alio desudant Marte cohortes.*

And when Alaric went from those parts into Italy, some other barbarous nations invaded Noricum and Vindelicia, as the same Poet Claudian thus writes:

*-Jam foedera gentes
Exuerant, Latique audita clade feroces
Vendelicos saltus & Norica rura tenebant.*

This was in the years 402 and 403. And among these nations I reckon the Suevians, Quades, and Marcomans; for they were all in arms at this time. The Quades and Marcomans were Suevian nations; and they and the Suevians came originally from Bohemia, and the river Suevus or Sprake in Lusatia; and were now united under one common King called Ermeric, who soon after led them into Gallia. The Vandals and Alans might also about this time extend themselves into Noricum. Uldin also with a great body of Hunns passed the Danube about the time of Chrysostom's banishment, that is, A.C. 404, and wasted Thrace and Maesia. Radagaisus, King of the Gruthunni and successor of Winithar, inviting over more barbarians from beyond the Danube, invaded Italy with an army of above two hundred thousand Goths; and within a year or two, A.C. 405 or 406; was overcome by Stilico, and perished with his army. In this war Stilico was assisted with the great body of Hunns and Ostrogoths, under the conduct of Uldin and Sarus, who were hired by the Emperor Honorius. In all this confusion it was necessary for the Lombards in Pannonia to arm themselves in their own defence, and assert their liberty, the Romans being no longer able to protect them.

And now Stilico purposing to make himself Emperor, procured a military prefecture for Alaric, and sent him into the East in the service of Honorius the Western Emperor, committing some Roman troops to his conduct to strengthen his army of Goths, and promising to follow soon after with his own army. His pretence was to recover some regions of Illyricum, which the Eastern Emperor was accused to detain injuriously from the Western; but his secret design was to make himself Emperor, by the assistance of the Vandals and their allies: for he himself was a Vandal. For facilitating this design, he invited a great body of the barbarous nations to invade the Western Empire, while he and Alaric invaded the Eastern. And these nations under their several Kings, the Vandals under Godegisilus, the Alans in two bodies, the one under Goar, the other under Resplendial, and the Suevians, Quades, and Marcomans, under Ermeric, marched through

Rhaetia to the side of the Rhine, leaving their seats in Pannonia to the Hunns and Ostrogoths, and joined the Burgundians under Gundicar, and ruffled the Franks in their further march. On the last of December A.C. 406, they passed the Rhine at Ments, and spread themselves into Germania prima and the adjacent regions; and amongst other actions the Vandals took Triers. Then they advanced into Belgium, and began to waste that country. Whereupon the Salian Franks in Brabant took up arms, and under the conduct of Theudomir, the son of Ricimer, or Richomer, abovementioned, made so stout a resistance, that they slew almost twenty thousand of the Vandals, with their King Godegesilus, in battle; the rest escaping only by a party of Resplendial's Alans which came timely to their assistance.

Then the British soldiers, alarmed by the rumor of these things, revolted, and set up Tyrants there; first Marcus, whom they slew presently; then Gratian, whom they slew within four months; and lastly Constantine, under whom they invaded Gallia A.C. 408, being favored by Goar and Gundicar. And Constantine having possessed a good part of Gallia, created his son Constans Caesar, and sent him into Spain to order his affairs there, A.D. 409.

In the mean time Resplendial, seeing the aforesaid disaster of the Vandals, and that Goar was gone over to the Romans, led his army from the Rhine; and, together with the Suevians and residue of the Vandals, went towards Spain; the Franks in the mean time prosecuting their victory so far as to retake Triers, which after they had plundered they left to the Romans. The Barbarians were first stopped by the Pyrenean mountains, which made them spread themselves into Aquitaine; but the next year they had the passage betrayed by some soldiers of Constans; and entering Spain 4 Kal. Octob. A.C. 409, they conquered every one what he could; and at length, A.C. 411, divided their conquests by lot; the Vandals obtained Boetica, and part of Gallaecia; the Suevians the rest of Gallaecia; and the Alans Lusitania and the Carthaginian Province: the Emperor for the sake of peace confirming them in those seats by grant A.C. 413.

The Roman Franks abovementioned, having made Theudomir their King, began strait after the conquest of the Vandals to invade their neighbors also. The first they set upon were the Gauls of Brabant: but meeting with notable resistance, they desired their alliance: and so those Gauls fell off from the Romans, and made an intimate league with the Franks to be as

one people, marrying with one another, and conforming to one another's manners, till they became one without distinction. Thus by the access of these Gauls, and of the foreign Franks also, who afterwards came over the Rhine, the Salian kingdom soon grew very great and powerful.

Stilico's expedition against the Greek Emperor was stopped by the order of Honorius; and then Alaric came out of Epirus into Noricum, and requested a sum of money for his service. The Senate were inclined to deny him, but by Stilico's mediation granted it. But after some time Stilico being accused of a traiterous conspiracy with Alaric, and slain 10 Kal. Sept. A.C. 408; Alaric was thereby disappointed of his money, and reputed an enemy to the Empire; he then broke strait into Italy with the army he brought out of Epirus, and sent to his brother Adolphus to follow him with what forces he had in Pannonia, which were not great, but yet not to be despised. Thereupon Honorius fearing to be shut up in Rome, retired to Ravenna in October A.C. 408. And from that time Ravenna continued to be the seat of the Western Emperors. In those days the Hunns also invaded Pannonia; and seizing the deserted seats of the Vandals, Alans, and Goths, founded a new kingdom there. Alaric advancing to Rome besieged it, and 9 Kal. Sept. A.C. 410 took it: and afterwards attempting to pass into Africa, was shipwrecked. After which Honorius made peace with him, and got up an army to send against the Tyrant Constantine.

At the same time Gerontius, one of Constantine's captains, revolted from him, and set up Maximus Emperor in Spain. Whereupon Constantine sent Edobec, another of his captains, to draw to his assistance, the Barbarians under Goar and Gundicar in Gallia, and supplies of Franks and Alemans from beyond the Rhone; and committed the custody of Vienne in Gallia Narbonensis to his son Constans. Gerontius advancing, first slew Constans at Vienne, and then began to besiege Constantine at Arles. But Honorius at the same time sending Constantius with an army on the same errand, Gerontius fled, and Constantius continued the siege, strengthened by the access of the greatest part of the soldiers of Gerontius. After four months siege, Edobec having procured succors, the Barbarian Kings at Ments, Goar and Gundicar, constitute Jovinus Emperor, and together with him set forward to relieve Arles. At their approach Constantius retired. They pursued, and he beat them by surprise, but not prosecuting his victory, the Barbarians soon recovered themselves; yet not so as to hinder the fall of the tyrants Constantine, Jovinus and Maximus. Britain could not be recovered to the Empire, but remained ever after a distinct kingdom.

The next year, A.C. 412, the Visigoths being beaten in Italy, had Aquitaine granted them to retire into: and they invaded it with much violence, causing the Alans and Burgundians to retreat, who were then depopulating of it. At the same time the Burgundians were brought to peace; and the Emperor granted them for inheritance a region upon the Rhine which they had invaded: and the same, I presume, he did with the Alans. But the Franks not long after retaking and burning Triers, Castinus, A.C. 415, was sent against them with an army, who routed them and slew Theudomir their King. This was the second taking of Triers by the Franks. It was therefore taken four times, once by the Vandals and thrice by the Franks. Theudomir was succeeded by Pharamond, the Prince or King of the Salian Franks in Germany. From thence he brought new forces, reigned over the whole, and had seats granted to his people within the Empire near the Rhine.

And now the Barbarians were all quieted, and settled in several kingdoms within the Empire, not only by conquest, but also by the grants of the Emperor Honorius. For Rutilius in his Itinerary, written in Autumn, Anno Urbis 1169, that is, according to Varro's computation then in use, A.C. 416, thus laments the wasted fields:

Illa quidem longis nimium deformia bellis;

And then adds,

*Jam tempus laceris post longa incendia fundis
Vel pastorales aedificare casas.*

And a little after,

AEternum tibi Rhenus aret.

And Orosius in the end of his history, which was finished A.C. 417, represents now a general pacification of the barbarous nations by the words *comprimere, coangustare, addicere gentes immanissimas*; terming them *imperio addictas*, because they had obtained seats in the Empire by league and compact; and *coangustatas*, because they did no longer invade all regions at pleasure, but by the same compact remained quiet in the seats then granted them. And these are the kingdoms, of which the feet of the Image were henceforward composed, and which are represented by iron and clay intermixed, which did not stick to one another, and were of different strength.

CHAPTER 6.

OF THE TEN KINGDOMS REPRESENTED BY THE TEN HORNS OF THE FOURTH BEAST.

NOW by the wars above described the Western Empire of the Romans, about the time that Rome was besieged and taken by the Goths, became broken into the following ten kingdoms:

1. The kingdom of the Vandals and Alans in Spain and Africa.
2. The kingdom of the Suevians in Spain.
3. The kingdom of the Visigoths.
4. The kingdom of the Alans in Gallia.
5. The kingdom of the Burgundians.
6. The kingdom of the Franks.
7. The kingdom of the Britains.
8. The kingdom of the Hunns.
9. The kingdom of the Lombards.
10. The kingdom of Ravenna.

Seven of these kingdoms are thus mentioned by Sigonius. *Honorio regnante, in Pannoniam Hunni, in Hispaniam Vandali, Alani, Suevi & Gothi, in Galliam Alani Burgundiones & Gothi, certis sedibus permissis, accepti.* Add the Franks, Britains, and Lombards, and you have the ten: for these arose about the same time with the seven. But let us view them severally.

1. The Kings of the Vandals were, A.C. 407 Godegesilus, 407 Gunderic, 426 Geiseric, 477 Hunneric, 484 Gundemund, 496 Thrasamund, 523 Geiseric, 530 Gelimer. Godegesilus led them into Gallia A.C. 406, Gunderic into Spain A.C. 409, Geiseric into Africa A.C. 427; and Gelimer was conquered by Belisarius A.C. 533. Their kingdom lasted in Gallia, Spain and Africa together 126 years; and in Africa they were very potent.

The Alans had only two Kings of their own in Spain, Resplendial, and Ataces, Utacus or Othacar. Under Resplendial they went into France A.C. 407, and into Spain A.C. 409. Ataces was slain with almost all his army by Vallia King of the Visigoths A.C. 419. And then the remainder of these Alans subjected themselves to Gunderic King of the Vandals in Boetica, and went afterwards with them into Africa, as I learn out of Procopius. Whence the Kings of the Vandals styled themselves Kings of the Vandals and Alans; as may be seen in the Edict of Hunneric recited by Victor in his Vandalic persecution. In conjunction with the Chatti, these Alans gave the name of Cathalaunia, or Catth-Alania, to the Province which is still so called. These Alans had also Gepides among them; and therefore the Gepides came into Pannonia before the Alans left it. There they became subject to the Hunns till the death of Attila A.C. 454, and at length were conquered by the Ostrogoths.

2. The Kings of the Suevians were, A.C. 407 Ermeric, 438 Rechila, 448 Rechiarius, 458 Maldra, 460 Frumarius, 463 Regismund. And after some other kings who are unknown, reigned A.C. 558 Theudomir, 568 Miro, 582 Euboricus, and 583 Andeca. This kingdom, after it had been once seated in Spain, remained always in Gallaecia and Lusitania. Ermeric after the fall of the Alan kingdom, enlarged it into all Gallaecia, forcing the Vandals to retire into Boetica and the Carthaginian Province. This kingdom lasted 177 years according to Isidorus, and then was subdued by Leovigildus King of the Visigoths, and made a Province of his kingdom A.C. 585.

3. The Kings of the Visigoths were, A.C. 400 Alaric, 410 Athaulphus, 415 Sergeric and Vallia, 419 Theoderic, 451 Thorismund, 452 Theoderic, 465 Euric, 482 Alaric, 505 Gensalaric, 526 Amalaric, 531 Theudius, 548 Theudisclus, &c. I date this kingdom from the time that Alaric left Thrace and Greece to invade the Western Empire. In the end of the reign of Athaulphus the Goths were humbled by the Romans, and attempted to pass out of France into Spain. Sergeric reigned but a few days. In the beginning of Vallia's reign they assaulted the Romans afresh, but were again repulsed, and then made peace on this condition, that they should on the behalf of the Empire invade the Barbarian kingdoms in Spain: and this they did, together with the Romans, in the years 417 and 418, overthrowing the Alans and part of the Vandals. Then they received Aquitaine of the Emperor by a full donation, leaving their conquests in Spain to the

Emperor: and thereby the seats of the conquered Alans came into the hands of the Romans. In the year 455, Theoderic, assisted by the Burgundians, invaded Spain, which was then almost all subject to the Suevians, and took a part of it from them. A.C. 506, the Goths were driven out of Gallia by the Franks. A.C. 585, they conquered the Suevian kingdom, and became Lords of all Spain. A.C. 713, the Saracens invaded them, but in time they recovered their dominions, and have reigned in Spain ever since.

4. The Kings of the Alans in Gallia were Goar, Sambida, Eocharic, Sangibanus, Beurgus, &c. Under Goar they invaded Gallia A.C. 407, and had seats given them near the Rhine, A.C. 412. Under Sambida, whom Bucher makes the successor, if not the son of Goar, they had the territories of Valence given them by Aetius the Emperor's General, A.C. 440. Under Eocharic they conquered a region of the rebelling Galli Arborici, given them also by Aetius. This region was from them named Alenconium, quasi Alanorum conventus. Under Sangibanus they were invaded, and their regal city Orleans was besieged by Attila King of the Hunns, with a vast army of 500,000 men. Aetius and the Barbarian Kings of Gallia came to raise the siege, and beat the Hunns in a very memorable battle, A.C. 451, in campis Catalaunicis, so called from these Alans mixed with the Chatti. The region is now called Campania or Champagne. In that battle were slain on both sides 162,000 men. A year or two after, Attila returned with an immense army to conquer this kingdom, but was again beaten of them and the Visigoths together in a battle of three days continuance, with a slaughter almost as great as the former. Under Beurgus, or Biorgor, they infested (invested?) Gallia round about, till the reign of Maximus the Emperor; and then they passed the Alps in winter, and came into Liguria, but were there beaten, and Beurgus slain, by Ricimer commander of the emperor's forces, A.C. 464. Afterwards they were again beaten, by the joint force of Odoacer King of Italy and Childeric King of the Franks, about the year 480, and again by Theudobert King of the Austrian Franks about the year 511.

The Kings of the Burgundians were, A.C. 407 Gundicar, 436 Gundioc, 467 Bilimer, 473 Gundobaldus with his brothers, 510 Sigismund, 517 Godomarus. Under Gundicar they invaded Gallia A.C. 407, and had seats given them by the Emperor near the Rhine in Gallia Belgica, A.C. 412. They had Saxons among them, and were now so potent, that Orosius A.C.

417 wrote of them: *Burgundionum esse praevalidam manum, Galliae hodieque testes sunt, in quibus praesumpta possessione consistunt.* About the year 435 they received great overthrows by Aetius, and soon after by the Hunns: but five years after had Savoy granted them to be shared with the inhabitants; and from that time became again a potent kingdom, being bounded by the river Rhodanus, but afterwards extending much further into the heart of Gallia. Gundobald conquered the regions about the rivers Araris and Rhodanus, with the territories of Marseilles; and invading Italy in the time of the Emperor Glycerius, conquered all his brethren.

Godomarus made Orleans his royal seat: whence the kingdom was called *Regnum Aurelianorum*. He was conquered by Clotharius and Childebert, Kings of the Franks, A.C. 526. From thenceforward this kingdom was sometimes united to the kingdom of the Franks, and sometimes divided from it, till the reign of Charles the great, who made his son Carolottus King of Burgundy. From that time, for about 300 years together, it enjoyed its proper Kings; and was then broken into the Dukedom of Burgundy, County of Burgundy, and County of Savoy; and afterwards those were broken into lesser Counties.

6. The Kings of the Franks were, A.C. 407 Theudomir, 417 Pharamond, 428 Clodio, 448 Merovaeus, 456 Childeric, 482 Clodovaeus, &c. Windeline and Bucher, two of the most diligent searchers into the originals of this kingdom, make it begin the same year with the Barbarian invasions of Gallia, that is, A.C. 407. Of the first kings there is in Labbe's *Bibliotheca M.C.* this record.

*Historica quaedam excerpta ex veteri stemmate genealogico
Regum Franciae.*

*Genobaldus, Marcomerus, Suno, Theodemeris. Isti duces vel
reguli extiterunt a principio gentis Francorum diversis temporibus.
Sed incertum relinquunt historici quali sibi procreations linea
successerunt.*

*Pharamundus: sub hoc rege suo primo Franci legibus se subdunt,
quas primores eorum tulerunt Wisogastus, Astrogastus,
Salegastus.*

*Chlochilo. Iste, transito Rheno, Romanos in Carbonaria sylva
devicit, Camaracum cepit & obtinuit, annis 20 regnavit. Sub hoc
rege Franci usque Summam progressi sunt.*

Merovechus. Sub hoc rege Franci Trevirim destruunt, Metim succendunt, usque Aurelianum perveniunt.

Now for Genobaldus, Marcomer and Suno, they were captains of the Transrhenane Franks in the reign of Theodosius, and concern us not. We are to begin with Theudomir the first King of the rebelling Salii, called Didio by Ivo Carnotensis, and Thiedo and Theudemerus by Rhenanus. His face is extant in a coin of gold found with this inscription, THEUDEMIR REX, published by Petavius, and still or lately extant, as Windeline testifies: which shows that he was a King, and that in Gallia; seeing that rude Germany understood not then the coining of money, nor used either Latin words or letters. He was the son of Ricimer, or Richomer, the favorite of the Emperor Theodosius; and so being a Roman Frank, and of the Salian royal blood, they therefore upon the rebellion made him King. The whole time of his reign you have stated in Excerptis Gregorii Turonensis e Fredigario, cap. 5, 6, 7, 8; where the making him King, the tyranny of Jovinus, the slaughter of the associates of Jovinus, the second taking of Triers by the Franks, and their war with Castinus, in which

this King was slain, are as a series of successive things thus set down in order. *Extinctis Ducibus in Francis, denuo Reges creantur ex eadem stirpe qua prius fuerant. Eodem tempore Jovinus ornatus regios assumpsit. Constantinus fugam versus Italiam dirigit; missis a Jovino Principe percussoribus super Mentio Flumine, capite truncatur. Multi nobilium jussu Jovini apud Avernis capti, & a ducibus Honorii crudeliter interempti sunt. Trevirorum civitas, factione unius ex senatoribus nomine Lucii, a Francis capta & incensa est. — Castinus Domesticorum Comes expeditionem accipit contra Francos, &c.* Then returning to speak of Theudomir, he adds: *Franci electum a se regem, sicut prius fuerat, crinitum inquirentes diligenter ex genere Priami, Frigi & Francionis, super se crearunt nomine Theudemereum filium Richemeris, qui in hoc praelio quod supra memini, a Romanis interfectus est*; that is, in the battle with Castinus' army. Of his death Gregory Turonensis makes this further mention: *In consularibus legimus Theodemereum regem Francorum filium Ricimeris quondam, & Ascilam matrem ejus, gladio interfectos.*

Upon this victory of the Romans, the Franks and rebelling Gauls, who in the time of Theudomir were at war with one another, united to strengthen themselves, as Ordericus Vitalis thus mentions. *Cum Galli prius contra Romanos rebellissent, Franci iis sociati sunt, & filium pariter juncti,*

Ferramundum Sunonis ducis filium, sibi regem praefecerunt. Prosper sets down the time; *Anno 25 Honorii, Pharamundus regnat in Francia.* This, Bucher well observes, refers to the end of the year 416, or the beginning of the next year, dating the years of Honorius from the death of Valentinian; and argues well, that at this time Pharamond was not only King by the constitution of the Franks, but crowned also by the consent of Honorius, and had a part of Gallia assigned him by covenant. And this might be the cause that Roman writers reckoned him the first King: which some not understanding, have reputed him the founder of this kingdom by an army of the Transrhenane Franks. He might come with such an army, but he succeeded Theudomir by right of blood and consent of the people. For the above cited passage of Fredigarius, *Extinctis Ducibus, in Francis denuo Reges creantur ex eadem stirpe qua prius fuerant,* implies that the kingdom continued to this new elected family during the reign of more Kings than one. If you date the years of Honorius from the death of his father, the reign of Pharamond might begin two years later than is assigned by Bucher. The Salique laws made in his reign, which are yet extant, show by their name that it was the kingdom of the Salii over which he reigned; and, by the pecuniary mulcts in them, that the place where he reigned abounded much with money, and consequently was within the Empire; rude Germany knowing not the use of money, till they mixed with the Romans. In the Preface also to the Salique laws, written and prefixed to them soon after the conversion of the Franks to the Christian religion, that is, in the end of the reign of Merovaeus, or soon after, the original of this kingdom is thus described: *Haec enim gens, quae fortis dum esset & robore valida, Romanorum jugum durissimum de suis cervicibus excussit pugnando, &c.* This kingdom therefore was erected, not by invasion but by rebellion, as was described above. Prosper in registering their Kings in order, tells us: *Pharamundus regnat in Francia; Clodio regnat in Francia; Merovaeus regnat in Francia:* and who can imagine but that in all these places he meant one and the same Francia? And yet 'tis certain that the Francia of Merovaeus was in Gallia.

Yet the father of Pharamond, being king of a body of Franks in Germany in the reign of the Emperor Theodosius, as above, Pharamond might reign over the same Franks in Germany before he succeeded Theudomir in the kingdom of the Salians within the Empire, and even before Theudomir began his reign; suppose in the first year of Honorius, or when those Franks being repulsed by Stilico, lost their Kings Marcomir and Suno, one

of which was the father of Pharamond: and the Roman Franks, after the death of Theudomir, might invite Pharamond with his people from beyond the Rhine. But we are not to regard the reign of Pharamond in Germany: we are to date this kingdom from its rise within the Empire, and to look upon it as strengthened by the access of other Franks coming from beyond the Rhine, whether in the reign of this King or in that of his successor Clodio. For in the last year of Pharamond's reign, Aetius took from him a part of his possession in Gallia: but his successor Clodio, whom Fredigarius represents as the son of Theudomir, and some call Clogio, Cloio, and Claudius, inviting from beyond the Rhine a great body of Franks, recovered all, and carried on their conquests as far as the river Soame. Then those Franks dividing conquests with him, erected certain new kingdoms at Cologne and Cambray, and some other cities: all which were afterwards conquered by Clodovaeus, who also drove the Goths out of Gallia, and fixed his seat at Paris, where it has continued ever since. And this was the original of the present kingdom of France.

7. The Kings of Britain were, A.C. 407 or 408, Marcus, Gratian, and Constantine successively; A.C. 425 Vortigern, 466 Aurelius Ambrosius, 498 Uther Pendraco, 508 Arthur, 542, Constantinus, 545 Aurelius Cunanus, 578 Vortiporeus, 581 Malgo, 586 Careticus, 613 Cadwan, 635 Cadwalin, 676 Cadwallader. The three first were Roman Tyrants, who revolted from the Empire. Orosius, Prosper and Zosimus connect their revolt with the irruptions of the Barbarians into Gallia, as consequent thereunto. Prosper, with whom Zosimus agrees, puts it in the year which began the day after that irruption. The just time I thus collect: Marcus reigned not many days, Gratian four months, and Constantine three years. He was slain the year after the taking of Rome, that is A.C. 411, 14 Kal. Octob. Whence the revolt was in Spring A.C. 408. Sozomen joins Constantine's expedition into Gallia with Arcadius' death, or the times a little after; and Arcadius died A.C. 408 May the 1st. Now though the reign of these Tyrants was but short, yet they gave a beginning to the kingdom of Britain, and so may be reckoned the three first Kings, especially since the posterity of Constantine, viz. his sons Aurelius Ambrosius, and Uther Pendraco, and his grandson Arthur, reigned afterwards. For from the time of the revolt of these Tyrants Britain continued a distinct kingdom absolved from subjection to the Empire, the Emperor not being able to spare soldiers to be sent thither to receive and keep the Island, and therefore neglecting it; as we learn by unquestionable records. For Prosper

tells us; A.C. 410, *Variane Cos. Hac tempestate prae valetudine Romanorum, vires funditus attenuatae Britanniae*. And Sigebert conjoining this with the siege of Rome, saith: *Britannorum vires attenuatae, & subtrahunt se a Romanorum dominatione*. And Zosimus lib.6. *The Transrhenane Barbarians invading all places, reduced the inhabitants of the island of Britain, and also certain Celtic nations to that pass, that they fell off from the Roman Empire; and being no longer obedient unto the Roman laws, , they lived in separate bodies after their own pleasure. The Britons therefore taking up arms, and hazarding themselves for their own safety, freed their cities from the imminent (immanent?) Barbarians. In like manner all Brabant and some other Provinces of the Gauls imitating the Britons, freed themselves also, ejecting the Roman Presidents, and forming themselves into a sort of commonwealth according to their own pleasure. This rebellion of Britain and the Celtic nations happened when Constantine usurped the kingdom. So also Procopius, lib.1.Vandal. speaking of the same Constantine,saith: Constantine being overcome in battle, was slain with his children. Yet the Romans could not recover Britain any more, but from that time it remained under Tyrants. And Beda, l.1.c.11. Fracta est Roma a Gothis anno 1164, suae conditionis; ex quo tempore Romani in Britannia regnare cessaverunt. And Ethelwaldus: A tempore Romae a Gothis expugnatae, cessavit imperium Romanorum a Britannia insula, & ab aliis, quas sub jugo servitutis tenebant, multis terris. And Theodoret, serm. 9. de curand. Graec. affect. about the year 424, reckons the Britons among the nations which were not then in subjection to the Roman Empire. Thus Sigonius: ad annum 411, Imperium Romanorum post excessum Constantini in Britannia nullum fuit.*

Between the death of Constantine and the reign of Vortigern was an interregnum of about 14 years, in which the Britons had wars with the Picts and Scots, and twice obtained the assistance of a Roman Legion, who drove out the enemy, but told them positively at their departure that they would come no more. Of Vortigern's beginning to reign there is this record in an old Chronicle in Nennius, quoted by Camden and others:

Guortigernus tenuit imperium in Britannia, Theodosio & Valentiniano Coss. [viz. A.C. 425.] & in quarto anno regni sui Saxones ad Britanniam venerunt, Felice & Tauro Coss. [viz. A.C. 428.] This coming of the Saxons, Sigibert refers to the 4th year of Valentinian, which falls in with the year 428 assigned by this Chronicle: and two years after, the Saxons

together with the Picts were beaten by the Britons. Afterwards in the reign of Martian the Emperor, that is, between the years 450 and 456, the Saxons under Hengist were called in by the Britons, but six years after revolted from them, made war upon them with various success, and by degrees succeeded them. Yet the Britons continued a flourishing kingdom till the reign of Careticus; and the war between the two nations continued till the pontificate of Sergius A.C. 688.

8. The Kings of the Hunns were, A.C. 406 Octar and Rugila, 433 Bleda and Attila. Octar and Rugila were the brothers of Munzuc King of the Hunns in Gothia beyond the Danube; and Bleda and Attila were his sons, and Munzuc was the son of Balamir. The two first, as Jornandes tells us, were Kings of the Hunns, but not of them all; and had the two last for their successors. I date the reign of the Hunns in Pannonia from the time that the Vandals and Alans relinquished Pannonia to them, A.C. 407. Sigonius from the time that the Visigoths relinquished Pannonia A.C. 408. Constat, saith he, *quod Gothis ex Illyrico profectis, Hunni successerunt, atque imprimis Pannoniam tenuerunt. Neque enim Honorius viribus ad resistendum in tantis difficultatibus destitutus, prorsus eos prohibere potuit, sed meliore consilio, animo ad pacem converso, foedus cum eis, datis acceptisque obsidibus fecit; ex quibus qui dati sunt, Aetius, qui etiam Alarico tributus fuerat, praecipue memoratur.* How Aetius was hostage to the Goths and Hunns is related by Frigeridus, who when he had mentioned that Theodosius Emperor of the East had sent grievous commands to John, who after the death of Honorius had usurped the crown of the Western Empire, he subjoins: *Iis permotus Johannes, Aetium id tempus curam palatii gerentem cum ingenti auri pondere ad Chunnos transmisit, notos sibi obsidiatus sui tempore & familiari amicitia devinctos* — And a little after: *Aetius tribus annis Alarici obses, dehinc Chunnorum, postea Carpilionis gener ex Comite domesticorum & Joannis curopalatae.* Now Bucher shows that Aetius was hostage to Alaric till the year 410, when Alaric died, and to the Hunns between the years 411 and 415, and son-in-law to Carpilio about the year 417 or 418, and Curopalates to John about the end of the year 423. Whence 'tis probable that he became hostage to the Hunns about the year 412 or 413, when Honorius made leagues with almost all the barbarous nations, and granted them seats: but I had rather say with Sigonius, that Aetius became hostage to Alaric A.C. 403. It is further manifest out of Prosper, that the Hunns were in quiet possession of Pannonia in the year 432. For in the first book of Eusebius' Chronicle

Prosper writes: *Anno decimo post obitum Honorii, cum ad Chunnorum gentem cui tunc Rugila praeerat, post praelium cum Bonifacio se Aetius contulisset, impetrato auxilio ad Romanorum solum regreditur.* And in the second book: *Aetio & Valerio Coss. Aetius deposita potestate profugus ad Hunnos in Pannonia pervenit, quorum amicitia auxilioque usus, pacem principum interpellatae potestatis obtinuit.* Hereby it appears that at this time Rugila, or as Maximus calls him, Rechilla, reigned over the Hunns in Pannonia; and that Pannonia was not now so much as accounted with the soil of the Empire, being formerly granted away to the Hunns; and that these were the very same body of Hunns with which Aetius had, in the time of he being an hostage, contracted friendship: by virtue of which, as he solicited them before to the aid of John the Tyrant A.C. 424, so now he procured their intercession for himself with the Emperor. Octar died A.C. 430; for Socrates tells us, that about that time the Burgundians having been newly vexed by the Hunns, upon intelligence of Octar's death, seeing them without a leader, set upon them suddenly with so much vigor, that 3000 Burgundians slew 10000 Hunns. Of Rugila's being now King in Pannonia you have heard already. He died A.C. 433, and was succeeded by Bleda, as Prosper and Maximus inform us. This Bleda with his brother Attila were before this time Kings of the Hunns beyond the Danube, their father Munzuc's kingdom being divided between them; and now they united the kingdom of Pannonia to their own. Whence Paulus Diaconus saith, they did *regnum intra Pannoniam Daciamque gerere*. In the year 441, they began to invade the Empire afresh, adding to the Pannonian forces new and great armies from Scythia. But this war was presently composed, and then Attila, seeing Bleda inclined to peace, slew him, A.C. 444, inherited his dominions, and invaded the Empire again. At length, after various great wars with the Romans, Attila perished A.C. 454; and his sons quarreling about his dominions, gave occasion to the Gepides, Ostrogoths and other nations who were their subjects, to rebel and make war upon them. The same year the Ostrogoths had seats granted them in Pannonia by the Emperors Marcian and Valentinian; and with the Romans ejected the Hunns out of Pannonia, soon after the death of Attila, as all historians agree. This ejection was in the reign of Avitus, as is mentioned in the *Chronicum Boiorum*, and in Sidonius, *Carm. 7 in Avitum*, which speaks thus of that Emperor.

*—Cujus solum amissas post saecula multa
Pannonias revocavit iter, jam credere promptum est
Quid faciet bellis.*

The Poet means, that by the coming of Avitus the Hunns yielded more easily to the Goths. This was written by Sidonius in the beginning of the reign of Avitus: and his reign began in the end of the year 455, and lasted not one full year.

Jornandes tells us: *Duodecimo anno regni Valiae, quando & Hunni post pene quinquaginta annos ivasa Pannonia, a Romanis & Gothis expulsi sunt.* And Marcellinus: *Hierio & Ardaburio Coss. Pannoniae, quae per quinquaginta annos ab Hunnis retinebantur, a Romanis receptae sunt:* whence it should seem that the Hunns invaded and held Pannonia from the year 378 or 379 to the year 427, and then were driven out of it. But this is a plain mistake: for it is certain that the Emperor Theodosius left the Empire entire; and we have showed out of Prosper, that the Hunns were in quiet possession of Pannonia in the year 432. The Visigoths in those days had nothing to do with Pannonia, and the Ostrogoths continued subject to the Hunns till the death of Attila, A.C. 454; and Valia King of the Visigoths did not reign twelve years. He began his reign in the end of the year 415, reigned three years, and was slain A.C. 419, as Idacius, Isidorus, and the Spanish manuscript Chronicles seen by Grotius testify. And Olympiodorus, who carries his history only to the year 425, sets down therein the death of Valia King of the Visigoths, and conjoins it with that of Constantius which happened A.C. 420. Wherefore the Valia of Jornandes, who reigned at the least twelve years, is some other King. And I suspect that this name hath been put by mistake for Valamir King of the Ostrogoths: for the action recorded was of the Romans and Ostrogoths driving the Hunns out of Pannonia after the death of Attila; and it is not likely that the historian would refer the history of the Ostrogoths to the years of the Visigothic Kings. This action happened in the end of the year 455, which I take to be the twelfth year of Valamir in Pannonia, and which was almost fifty years after the year 406, in which the Hunns succeeded the Vandals and Alans in Pannonia. Upon the ceasing of the line of Hunnimund the son of Hermaneric, the Ostrogoths lived without Kings of their own nation about forty years together, being subject to the Hunns. And when Alaric began to make war upon the Romans, which was in the year 444, he made Valamir, with his brothers Theodomir and Videmir the grandsons of Vinethar, captains or kings of these Ostrogoths under him. In the twelfth

year of Valamir's reign dated from thence, the Hunns were driven out of Pannonia.

Yet the Hunns were not so ejected, but that they had further contests with the Romans, till the head of Densix the son of Attila, was carried to Constantinople, A.C. 469, in the Consulship of Zeno and Marcian, as Marcellinus relates. Nor were they yet totally ejected the Empire: for besides their reliques in Pannonia, Sigonis tells us, that when the Emperors Marcian and Valentinian granted Pannonia to the Goths, which was in the year 454, they granted part of Illyricum to some of the Hunns and Sarmatians. And in the year 526, when the Lombards removing into Pannonia made war there with the Gepides, the Avars, a part of the Hunns, who had taken the name of Avars from one of their Kings, assisted the Lombards in that war; and the Lombards afterwards, when they went into Italy, left their seats in Pannonia to the Avars in recompense of their friendship.

From that time the Hunns grew again very powerful; their Kings, whom they called Chagan, troubling the Empire much in the reigns of the Emperors Mauritius, Phocas, and Heraclius: and this is the original of the present kingdom of Hungary, which from these Avars and other Hunns mixed together, took the name of Hun-Avaria, and by contraction Hungary.

9. The Lombards, before they came over the Danube, were commanded by two captains, Ibor and Ayon: after whose death they had Kings, Agilmund, Lamisso, Lechu, Hildehoc, Gudehoc, Classo, Tato, Wacho, Walter, Audoin, Alboin, Cleophis, &c. Agilmund was the son of Ayon, who became their King, according to Prosper, in the Consulship of Honorius and Theodosius A.C. 389, reigned thirty three years, according to Paulus Warnefridus, and was slain in battle by the Bulgarians. Prosper places his death in the Consulship of Marinianus and Asclepiodorus, A.C. 423. Lamisso routed the Bulgarians, and reigned three years, and Lechu almost forty. Gudehoc was contemporary to Odoacer King of the Heruli in Italy, and led his people from Pannonia into Rugia, a country on the north side of Noricum next beyond the Danube; from whence Odoacer then carried his people into Italy. Tato overthrew the kingdom of the Heruli beyond the Danube.

Wacho conquered the Suevians, a kingdom then bounded on the east by Bavaria, on the west by France, and on the south by the Burgundians. Audoin returned into Pannonia A.C. 526, and there overcame the Gepides. Alboin A.C. 551 overthrew the kingdom of the Gepides, and slew their King Chunnimund: A.C. 563 he assisted the Greek Emperor against Totila King of the Ostrogoths in Italy; and A.C. 568 led his people out of Pannonia into Lombardy, where they reigned till the year 774.

According to Paulus Diaconus, the Lombards with many other Gothic nations came into the Empire from beyond the Danube in the reign of Arcadius and Honorius, that is, between the years 395 and 408. But they might come in a little earlier: for we are told that the Lombards, under their captains Ibor and Ayon, beat the Vandals in battle; and Prosper placeth this victory in the Consulship of Ausonius and Olybrius, that is, A.C. 379. Before this war the Vandals had remained quiet forty years in the seats greanted them in Pannonia by Constantine the great. And therefore if these were the same Vandals, this war must have been in Pannonia; and might be occasioned by the coming of the Lombards over the Danube into Pannonia, a year or two before the battle; and so have put an end to that quiet which had lasted forty years. After Gratian and Theodosius had quieted the Barbarians, they might either retire over the Danube, or continue quiet under the Romans till the death of Theodosius; and then either invade the Empire anew, or throw off all subjection to it. By their wars, first with the Vandals, and then with the Bulgarians, a Scythian nation so called from the river Volga whence they came; it appears that even in those days they were a kingdom not contemptible.

10. These nine kingdoms being rent away, we are next to consider the residue of the Western Empire. While this Empire continued entire, it was the Beast itself: but the residue thereof is only a part of it. Now if this part be considered as a horn, the reign of this horn may be dated from the translation of the imperial seat from Rome to Ravenna, which was in October A.C. 408. For then the Emperor Honorius, fearing that Alaric would besiege him in Rome, if he stayed there, retired to Millain, and thence to Ravenna: and the ensuing siege and sacking of Rome confirmed his residence there, so that he and his successors ever after made it their home. Accordingly Macchiavel in his Florentine history writes, that Valentinian having left Rome, translated the seat of the Empire to Ravenna.

Rhaetia belonged to the Western Emperors, so long as that Empire stood; and then it descended, with Italy and the Roman Senate, to Odoacer King of the Heruli in Italy, and after him to Theodoric King of the Ostrogoths and his successors, by the grant of the Greek Emperors. Upon the death of Valentinian the second, the Alemans and Suevians invaded Rhaetia A.C. 455. But I do not find they erected any settled kingdom there: for in the year 457, while they were yet depopulating Rhaetia, they were attacked and beaten by Burto Master of the horse to the Emperor Majoranus; and I hear nothing more of their invading Rhaetia. Clodovaeus King of France, in or about the year 496, conquered a kingdom of the Alemans and slew their last King Ermeric. But this kingdom was seated in Germany, and only bordered upon Rhaetia: for its people fled from Clodovaeus into the neighbouring kingdom of the Ostrogoths under Theodoric, who received them as friends, and wrote a friendly letter to Clodovaeus in their behalf: and by this means they became inhabitants of Rhaetia, as subjects under the dominion of the Ostrogoths.

When the Greek Emperor conquered the Ostrogoths, he succeeded them in the kingdom of Ravenna, not only by right of conquest but also by right of inheritance, the Roman Senate still going along with this kingdom. Therefore we may reckon that this kingdom continued in the Exarchate of Ravenna and Senate of Rome: for the remainder of the Western Empire went along with the Senate of Rome, by reason of the right which this Senate still retained, and at length exerted, of choosing a new Western Emperor.

I have now enumerated the ten kingdoms, into which the Western Empire became divided at its first breaking, that is, at the time of Rome's being besieged and taken by the Goths. Some of these kingdoms at length fell, and new ones arose: but whatever was their number afterwards, they are still called the Ten Kings from their first number.

CHAPTER 7.

OF THE ELEVENTH HORN OF DANIEL'S FOURTH BEAST.

NOW *Daniel considered the horns, and behold there came up among them another horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things, — and his look was more stout than his fellows, — and the same horn made war with the saints, and prevailed against them:* and one who stood by, and made Daniel know the interpretation of these things, told him, that *the ten horns were ten kings that should arise, and another should arise after them, and be diverse from the first, and he should subdue three kings, and speak great words against the most High, and wear out the saints, and think to change times and laws: and that they should be given into his hands until a time and times and half a time.* Kings are put for kingdoms, as above; and therefore the little horn is a little kingdom. It was a horn of the fourth Beast, and rooted up three of his first horns; and therefore we are to look for it among the nations of the Latin Empire, after the rise of the ten horns. But it was a kingdom of a different kind from the other ten kingdoms, having a life or soul peculiar to itself, with eyes and a mouth. By its eyes it was a Seer; and by its mouth speaking great things and changing times and laws, it was a Prophet as well as a King. And such a Seer, a Prophet and a King, is the Church of Rome.

A Seer, is a Bishop in the literal sense of the word; and this Church claims the universal Bishopric.

With his mouth he gives laws to kings and nations as an Oracle; and pretends to Infallibility, and that his dictates are binding to the whole world; which is to be a Prophet in the highest degree.

In the eighth century, by rooting up and subduing the Exarchate of Ravenna, the kingdom of the Lombards, and the Senate and Dukedom of Rome, he acquired Peter's Patrimony out of their dominions; and thereby rose up as a temporal Prince or King, or horn of the fourth Beast.

In a small book printed at Paris A.C. 1689, entitled, *An historical dissertation upon some coins of Charles the great, Ludovicus Pius,*

Lotharius, and their successors stamped at Rome, it is recorded, that in the days of Pope Leo X, there was remaining in the Vatican, and till those days exposed to public view, an inscription in honor of Pipin the father of Charles the great, in these words: *Pipinum pium, primum fuisse qui amplificandae Ecclesiae Romanae viam aperuerit, Exarchatu Ravennate, & plurimis aliis oblati*; “That Pipin the pious was the first who opened a way to the grandeur of the Church of Rome, conferring upon her this Exarchate of Ravenna and many other oblations.” In and before the reign of the Emperors Gratian and Theodosius, the Bishop of Rome lived splendidly; but this was by the oblations of the Roman Ladies, as Ammianus describes. After those reigns Italy was invaded by foreign nations, and did not get rid of her troubles before the fall of the kingdom of Lombardy. It was certainly by the victory of the see of Rome over the Greek Emperor, the King of Lombardy, and the Senate of Rome, that she acquired Peter’s Patrimony, and rose up to her greatness. The donation of Constantine the great is a fiction, and so is the donation of the Alpes Cottiae to the pope by Aripert King of the Lombards: for the Alpes Cottiae were a part of the Exarchate, and in the days of Aripert belonged to the Greek Emperor.

The invocation of the dead, and veneration of their images, being gradually introduced in the 4th, 5th, 6th and 7th centuries, the Greek Emperor Philippicus declared against the latter, A.C. 711 or 712. And the Emperor Leo Isaurus, to put a stop to it, called a meeting of the Counsellors and Bishops in his Palace, A.C. 726; and by their advice put out an Edict against that worship, and wrote to Pope Gregory II. that a general Council might be called. But the Pope thereupon called a Council at Rome, confirmed the worship of Images, excommunicated the Greek Emperor, absolved the people from their allegiance, and forbade them to pay tribute, or otherwise to be obedient to him. Then the people of Rome, Campania, Ravenna and Pentapolis, with the cities under them, revolted and laid violent hands upon their magistrates, killing the Exarch Paul at Ravenna, and laying aside Peter Duke of Rome who was become blind: and when Exhileratus Duke of Campania incited the people against the Pope, the Romans invaded Campania, and slew him with his son Hadrian. Then a new Exarch, Eutychius, coming to Naples, sent some secretly to take away the lives of the Pope and the Nobles of Rome: but the plot being discovered, the Romans revolted absolutely from the Greek Emperor, and took an oath to preserve the life of the Pope, to defend his state, and be

obedient to his authority in all things. Thus Rome with its Duchy, including part of Tuscany and part of Campania, revolted in the year 726, and became a free state under the government of the Senate of this city. The authority of the Senate in civil affairs was henceforward absolute, the authority of the Pope extending hitherto no farther than to the affairs of the Church only.

At that time the Lombards also being zealous for the worship of images, and pretending to favor the cause of the Pope, invaded the cities of the Exarchate: and at length, viz. A.C. 752, took Ravenna, and put an end to the Exarchate. And this was the first of the three kingdoms which fell before the little horn.

In the year 751 Pope Zechary deposed Childeric, a slothful and useless King of France, and the last of the race of Merovaeus; and absolving his subjects from their oath of allegiance, gave the kingdom to Pipin the major of the Palace; and thereby made a new and potent friend. His successor Pope Stephen III, knowing better how to deal with the Greek Emperor than with the Lombards, went the next year to the King of the Lombards, to persuade him to return the Exarchate to the Emperor. But this not succeeding, he went into France, and persuaded Pipin to take the Exarchate and Pentapolis from the Lombards, and give it to St. Peter. Accordingly Pipin A.C. 754 came with an army into Italy, and made Aistulphus King of the Lombards promise the surrender: but the next year Aistulphus, on the contrary, to revenge himself on the Pope, besieged the city of Rome. Whereupon the Pope sent letters to Pipin, wherein he told him that if he came not speedily against the Lombards, *pro data sibi potentia, alienandum fore a regno Dei & vita aeterna*, he should be excommunicated. Pipin therefore, fearing a revolt of his subjects, and being indebted to the Church of Rome, came speedily with an army into Italy, raised the siege, besieged the Lombards in Pavia, and forced them to surrender the Exarchate and region of Pentapolis to the Pope for a perpetual possession. Thus the Pope became Lord of Ravenna, and the Exarchate, some few cities excepted; and the keys were sent to Rome, and laid upon the confession of St. Peter, that is, upon his tomb at the high Altar, *in signum veri perpetuique dominii, sed pietate Regis gratuita*, as the inscription of a coin of Pipin hath it. This was in the year of Christ 755. And henceforward the Popes being temporal Princes, left off in their Epistles and Bulls to note the years of the Greek Emperors, as they had hitherto done.

After this the Lombards invading the Pope's countries, Pope Adrian sent to Charles the great, the son and successor of Pipin, to come to his assistance. Accordingly Charles entered Italy with an army, invaded the Lombards, overthrew their kingdom, became master of their countries, and restored to the Pope, not only what they had taken from him, but also the rest of the Exarchate which they had promised Pipin to surrender to him, but had hitherto detained; and also gave him some cities of the Lombards, and was in return himself made Patricius by the Romans, and had the authority of confirming the elections of the Popes conferred upon him. These things were done in the years 773 and 774. This kingdom of the Lombards was the second kingdom which fell before the little horn. But Rome, which was to be the seat of his kingdom, was not yet his own.

In the year 796, Leo III being made Pope, notified his election to Charles the great by his Legates, sending to him for a present, the golden keys of the Confession of Peter, and the Banner of the City of Rome: the first as an acknowledgement of the Pope's holding the cities of the Exarchate and Lombardy by the grant of Charles; the other as a signification that Charles should come and subdue the Senate and people of Rome, as he had done the Exarchate and the

kingdom of the Lombards. For the Pope at the same time desired Charles to send some of his Princes to Rome, who might subject the Roman people to him, and bind them by oath in fide & subjectione, in fealty and subjection, as his words are recited by Sigonius. An anonymous Poet, published by Boeclerus at Strasburg, expresseth it thus:

*Admonuitque piis precibus, qui mittere vellet
Ex propriis aliquos primoribus, ac sibi plebem
Subdere Romanam, servandaque foedera cogens
Hanc fidei sacramentis promittere magnis.*

Hence arose a misunderstanding between the Pope and the city: and the Romans about two or three years after, by assistance of some of the Clergy, raised such tumults against him, as gave occasion to a new state of things in all the West. For two of the Clergy accused him of crimes, and the Romans with an armed force, seized him, stripped him of his sacerdotal habit, and imprisoned him in a monastery. But by assistance of his friends he made his escape, and fled into Germany to Charles the great, to whom he complained of the Romans for acting against him out of a design to throw off all authority of the Church, and to recover their ancient freedom.

In his absence his accusers with their forces ravaged the possessions of the Church, and sent the accusations to Charles; who before the end of the year sent the Pope back to Rome with a large retinue. The Nobles and Bishops of France who accompanied him, examined the chief of his accusers at Rome, and sent them into France in custody. This was the year 799. The next year Charles himself went to Rome, and upon a day appointed presided in a Council of Italian and French Bishops to hear both parties. But when the Pope's adversaries expected to be heard, the Council declared that he who was the supreme judge of all men, was above being judged by any other than himself; whereupon he made a solemn declaration of his innocence before all the people, and by doing so was looked upon as acquitted.

Soon after, upon Christmas-day, the people of Rome, who had hitherto elected their Bishop, and reckoned that they and their Senate inherited the rights of the ancient Senate and people of Rome, voted Charles their Emperor, and subjected themselves to him in such manner as the old Roman Empire and their Senate were subjected to the old Roman Emperors. The Pope crowned him, and anointed him with holy oil, and worshiped him on his knees after the manner of adoring the old

Roman Emperors; as the aforesaid Poet thus relates:

*Post laudes igitur dictas & summus eundem
Praesul adoravit, sicut mos debitus olim
Principibus fuit antiquis.*

The Emperor, on the other hand, took the following oath to the Pope: *In nomine Christi spondeo atque polliceor, Ego Carolus Imperator coram Deo & beato Petro Apostolo, me protectorem ac defensorem fore hujus sanctae Romanae Ecclesiae in omnibus utilitatibus, quatenus divine fultus fuero adjutorio, prout sciero poteroque.* The Emperor was also made Consul of Rome, and his son Pipin crowned King of Italy: and henceforward the Emperor styled himself: *Carolus serenissimus, Augustus, a Deo coronatus, magnus, pacificus, Romae gubernans imperium,* or Emperor Romanorum; and was prayed for in the Churches of Rome. His image was henceforward put upon the coins of Rome: while the enemies of the Pope, to the number of three hundred Romans and two or three of the Clergy, were sentenced to death. The three hundred Romans were beheaded in one day in the Lateran fields: but the Clergymen at the intercession of the Pope were pardoned, and banished into France. And

thus the title of Roman Emperor, which had hitherto been in the Greek Emperors, was by this act transferred in the West to the Kings of France.

After these things Charles gave the City and Duchy of Rome to the Pope, subordinately to himself as Emperor of the Romans; spent the winter in ordering the affairs of Rome, and those of the Apostolic see, and of all Italy, both civil and ecclesiastical, and in making new laws for them; and returned the next summer into France: leaving the city under its Senate, and both under the Pope and himself. But hearing that his new laws were not observed by the judges in dictating the law, nor by the people in hearing it; and that the great men took servants from free men, and from the Churches and Monasteries, to labor in their vineyards, fields, pastures and houses, and continued to exact cattle and wine of them, and to oppress those that served the Churches: he wrote to his son Pipin to remedy these abuses, to take care of the Church, and see his laws executed.

Now the Senate and people and principality of Rome I take to be the third King the little horn overcame, and even the chief of the three. For this people elected the Pope and the Emperor; and now, by electing the Emperor and making him Consul, was acknowledged to retain the authority of the old Roman Senate and people. This city was the Metropolis of the old Roman Empire, represented in Daniel by the fourth Beast; and by subduing the Senate and people and Duchy, it became the Metropolis of the little horn of that Beast, and completed Peter's Patrimony, which was the kingdom of that horn. Besides, this victory was attended with greater consequences than those over the other two Kings. For it set up the Western Empire, which continues to this day. It set up the Pope above the judicature of the Roman Senate, and above that of a Council of Italian and French Bishops, and even above all human judicature; and gave him the supremacy over the Western Churches and their Councils in a high degree. It gave him a look more stout than his fellows; so that when this new religion began to be established in the minds of men, he grappled not only with Kings, but even with the Western Emperor himself. It is observable also, that the custom of kissing the Pope's feet, an honor superior to that of Kings and Emperors, began about this time. There are some instances of it in the ninth century: Platina tells us, that the feet of Pope Leo IV were kissed, according to ancient custom, by all who came to him: and some say that Leo III began this custom, pretending that his hand was infected by the kiss of a woman. The Popes began also about this time to canonize saints, and to grant indulgences and

pardons: and some represent that Leo III was the first author of all these things. It is further observable, that Charles the great, between the years 775 and 796, conquered all Germany from the Rhine and Danube northward to the Baltic sea, and eastward to the river Teis; extending his conquests also into Spain as far as the river Ebro: and by these conquests he laid the foundation of the new Empire; and at the same time propagated the Roman Catholic religion into all his conquests, obliging the Saxons and Hunns who were heathens, to receive the Roman faith, and distributing his northern conquests into Bishoprics, granting tithes to the Clergy and Peter-pence to the Pope: by all which the Church of Rome was highly enlarged, enriched, exalted, and established.

In the forementioned dissertation upon some coins of Charles the great, Ludovicus Pius, Lotharius, and their successors, stamped at Rome, there is a draught of a piece of Mosaic work which Pope Leo III. caused to be made in his Palace near the Church of John Lateran, in memory of his sending the standard or banner of the city of Rome curiously wrought, to Charles the great; and which still remained there at the publishing of the said book. In the Mosaic work there appeared Peter with three keys in his lap, reaching the Pallium to the Pope with his right hand, and the banner of the city to Charles the great with his left. By the Pope was this inscription, *SCISSIMUS D.N. LEO PP*; by the King this, *D.N. CARVLO REGI*; and under the feet of Peter this, *BEATE PETRE, DONA VITAM LEONI PP, ET BICTORIAM CARVLO REGI DONA*. This Monument gives the title of King to Charles, and therefore was erected before he was Emperor. It was erected when Peter was reaching the Pallium to the Pope, and the Pope was sending the banner of the city to Charles, that is, A.C. 796. The words above, *Sanctissimus Dominus noster Leo Papa Domino nostro Carolo Regi*, relate to the message; and the words below, *Beate Petre, dona vitam Leoni Papae & victoriam Carolo regi dona*, are a prayer that in this undertaking God would preserve the life of the Pope, and give victory to the King over the Romans. The three keys in the lap of Peter signify the keys of the three parts of his Patrimony, that of Rome with its Duchy, which the Pope claimed and was conquering, those of Ravenna with the Exarchate, and of the territories taken from the Lombards; both which he had newly conquered. These were the three dominions, whose keys were in the lap of St. Peter, and whose Crowns are now worn by the Pope, and by the conquest of which he became the little horn of the fourth Beast. By Peter's giving the Pallium to the Pope with his right hand, and the banner

of the city to the King with his left, and by naming the Pope before the King in the inscription, may be understood that the Pope was then reckoned superior in dignity to the Kings of the earth.

After the death of Charles the great, his son and successor Ludovicus Pius, at the request of the Pope, confirmed the donations of his grandfather and father to the see of Rome. And in the confirmation he names first Rome with its Duchy extending into Tuscany and Campania; then the Exarchate of Ravenna, with Pentapolis; and in the third place, the territories taken from the Lombards. These are his three conquests, and he was to hold them of the Emperor for the use of the Church sub integritate, entirely, without the Emperor's meddling therewith, or with the jurisdiction or power of the Pope therein, unless called thereto in certain cases. This ratification the Emperor Ludovicus made under an oath: and as the King of the Ostrogoths, for acknowledging that he held his kingdom of Italy of the Greek Emperor, stamped the effigies of the Emperor on one side of his coins and his own on the reverse; so the Pope made the like acknowledgment to the Western Emperor. For the Pope began now to coin money, and the coins of Rome are henceforward found with the heads of the Emperors, Charles, Ludovicus Pius, Lotharius, and their successors, on the one side, and the Pope's inscription on the reverse, for many years.

CHAPTER 8.

OF THE POWER OF THE ELEVENTH HORN OF DANIEL'S FOURTH BEAST, TO CHANGE TIMES AND LAWS.

IN the reign of the Greek Emperor Justinian, and again in the reign of Phocas, the Bishop of Rome obtained some dominion over the Greek Churches, but of no long continuance. His standing dominion was only over the nations of the Western Empire, represented by Daniel's fourth Beast. And this jurisdiction was set up by the following Edict of the Emperors Gratian and Valentinian. — *Volumus ut quicumque judicio Damasi, quod ille cum Concilio quinque vel septem habuerit Episcoporum, vel eorum qui Catholici sunt judicio vel Concilio condemnatus fuerit, si juste voluerit Ecclesiam retentare, ut qui ad sacerdotale judicium per contumeliam non ivisset: ut ab illustribus viris Praefectis Praetorio Galliae atque Italiae, auctoritate adhibita, ad Episcopale judicium remittatur, sive a Consularibus vel Vicariis, ut ad Urbem Romam sub prosecutione perveniat. Aut si in longinquioribus partibus alicujus ferocitas talis emergerit, omnis ejus causae edictio ad Metropolitae in eadem Provincia Episcopi deduceretur examen. Vel si ipse Metropolitanus est, Romam necessario, vel ad eos quos Romanus Episcopus judices dederit, sine delatione contendat. — Quod si vel Metropolitanus Episcopi vel cujuscunque sacerdotis iniquitas est suspecta, aut gratia; ad Romanum Episcopum, vel ad Concilium quindecim finitimorum Episcoporum accersitum liceat provocare; modo ne post examen habitum, quod definitum fuerit, integretur.* This Edict wanting the name of both Valens and Theodosius in the Title, was made in the time between their reigns, that is, in the end of the year 378, or the beginning of 379. It was directed to the *Praefecti Praetorio Italiae & Galliae*, and therefore was general. For the *Praefectus Praetorio Italiae* governed Italy, Illyricum occidentale and Africa; and the *Praefectus Praetorio Galliae* governed Gallia, Spain, and Britain.

The granting of this jurisdiction to the Pope gave several Bishops occasion to write to him for his resolutions upon doubtful cases, whereupon he answered by decretal Epistles; and henceforward he gave laws to the Western Churches by such Epistles. Himerius Bishop of Tarraco, the head city of a province in Spain, writing to Pope Damasus for his direction

about certain Ecclesiastical matters, and the Letter not arriving at Rome till after the death of Damasus, A.C. 384; his successor Siricius answered the same with a legislative authority, telling him of one thing: *Cum hoc fieri — missa ad Provincias a venerandae meroriae praedecessore meo Liberio generalia decreta, prohibeant.* Of another: *Noverint se ab omni ecclesiastico honore, quo indigne usi sunt, Apostolicae Sedis auctoritate, dejectos.* Of another: *Scituri posthac omnium Provinciarum summi Qntistites, quod si ultro ad sacros ordines quenquam de talibus esse assumendum, & de suo & de aliorum statu, quos contra Canones & interdicta nostra provexerint, congruam ab Apostolica Sede promendam esse sententiam.* And the Epistle he concludes thus: *Explicuimus, ut arbitror, frater charissime, universa quae digesta sunt in querelam; & ad singulas causas, de quibus ad Romanam Ecclesiam, utpote ad caput tui corporis, retulisti; sufficientia, quantum opinor, responsa reddidimus. Nunc fraternitatis tuae animum ad servandos canones, & tenenda decretaliae constituta, magis ac magis incitamus: ad haec quae ad tua consulta rescripsimus in omnium Coepiscoporum perferri facias notionem; & non solum eorum, qui in tua sunt dioecesi constituti, sed etiam ad universos Carthaginenses ac Boeticos, Lusitanos atque Gallicos, vel eos qui vicinis tibi collimitant hinc inde Provinciis, haec quae a nobis sunt salubri ordinatione disposita, sub literarum tuarum prosecutione mittantur. Et quanquam statuta sedis Apostolicae vel Canonum venerabilia definita, nulli Sacerdotum Domini ignorare sit liberum: utilius tamen, atque pro antiquitate sacerdotii tui, dilectioni tuae esse admodum poterit gloriosum, si ea quae ad te speciali nomine generaliter scripta sunt, per unanimitatis tuae sollicitudinem in universorum fratrum nostrorum notitiam perferantur; quatenus & quae a nobis non inconsulte sed provide sub nimia cautela & deliberatione sunt salubriter constituta, intemerata permaneant, & omnibus in posterum excusationibus aditus, qui jam nulli apud nos patere poterit, obstruatur. Dat. 3 Id. Febr. Arcadio & Bautone viris clarissimis Consulibus, A.C. 385.* Pope Liberius in the reign of Jovian or Valentinian I. sent general Decrees to the Provinces, ordering that the Arians should not be rebaptized: and this he did in favor of the Council of Alexandria, that nothing more should be required of them than to renounce their opinions. Pope Damasus is said to have decreed in a Roman Council, that Tithes and Tenths should be paid upon pain of Anathema; and that Glory be to the Father, &c. should be said or sung at the end of the Psalms.

But the first decretal Epistle now extant is this of Siricius to Himerius; by which the Pope made Himerius his Vicar over all Spain for promulging his Decrees, and seeing them observed. The Bishop of Seville was also the Pope's Vicar sometimes; for Simplicius wrote thus to Zeno Bishop of that place: *Talibus idcirco gloriantes indicatiis, congruum duximus vicaria Sedis nostrae te auctoritate fulciri: cujus vigore munitus, Apostolicae institutionis Decreta, vel sanctorum terminos Patrum, nullatenus transcendere permittas.* And Pope Hormisdas made the Bishop of Seville his Vicar over Boetica and Lusitania, and the Bishop of Tarraco his Vicar over all the rest of Spain, as appears by his Epistles to them.

Pope Innocent the first, in his decretal Epistle to Victricius Bishop of Rouen in France, A.C. 404, in pursuance of the Edict of Gratian, made this Decree: *Si quae autem causae vel contentiones inter Clericos tam superioris ordinis quam etiam inferioris fuerint exortae; ut secundum Synodum Nicenam congregatis ejusdem Provinciae Episcopis iurgium terminetur: nec alicui liceat, Romanae Ecclesiae, cujus in omnibus causis debet reverentia custodiri, relictis his sacerdotibus, qui in eadem Provincia Dei Ecclesiam nutu Divino gubernant, ad alias convolare Provincias. Quod si quis forte praesumpserit; & ab officio Clericatus summotus, & injuriarum reus judicetur. Si autem majores causae in medium fuerint devolutae, ad Sedem Apostolicam sicut Synodus statuit, & beata consuetudo exigit, post judicium Episcopale referantur.* By these Letters it seems to me that Gallia was now subject to the Pope, and had been so for some time, and that the Bishop of Rouen was then his vicar or one of them: for the Pope directs him to refer the greater causes to the See of Rome, according to custom. But the Bishop of Arles soon after became the Pope's Vicar over all Gallia: for Pope Zosimus, A.C. 417, ordaining that none should have access to him without the credentials of his Vicars, conferred upon Patroclus the Bishop of Arles this authority over all Gallia, by the following Decree.

Zosimus universis Episcopis per Gallias & septem Provincias constitutis. Placuit Apostolicae Sedi, ut si quis ex qualibet Galliarum parte sub quolibet ecclesiastico gradu ad nos Romae venire contendit, vel alio terrarum ire disponit, non aliter proficiscatur nisi Metropolitanis Episcopis Formatas acceperit, quibus sacerdotium suum vel locum ecclesiasticum quem habet, scriptorum ejus adstipulatione perdoceat: quod ex gratia statuimus quia plures episcopi sive presbyteri sive ecclesiastici simulantes, quia nullum documentum Formatarum extat per quod valeant

confutari, in nomen venerationis irrepunt, & indebitam reverentiam promerentur. Quisquis igitur, fratres charissimi, praetermissa supradicti Formata, sive episcopus, sive presbyter, sive diaconus, aut deinceps inferiori gradu sit, ad nos venerit: sciat se omnino suscipi non posse. Quam auctoritatem ubique nos misisse manifestum est, ut cunctis regionibus innotescat id quod statuimus omnimodis esse servandum. Siquis autem haec salubriter constituta temerare tentaverit sponte sua, se a nostra noverit communione discretum. Hoc autem privilegium Formatarum sancto Patroclo fratri & coepiscopo nostro, meritorum ejus speciali contemplatione, concessimus. And that the Bishop of Arles was sometimes the Pope's Vicar over all France, is affirmed also by all the Bishops of the Diocese of Arles in their Letter to Pope Leo I. *Cui id etiam honoris dignitatisque collatum est, say they, ut non tantum has Provincias potestate propria gubernaret; verum etiam omnes Gallias sibi Apostolicae Sedis vice mandatas, sub omni ecclesiastica regula contineret.* And Pope Pelagius I. A.C. 556, in his Epistle to Sapaudus Bishop of Arles: *Majorum nostrorum, operante Dei misericordia, cupientes inhaerere vestigiis & eorum actus divino examine in omnibus imitari: Charitati tuae per universam Galliam, sancte Sedis Apostolicae, cui divina gratia praesidemus, vices injungimus.*

By the influence of the same imperial Edict, not only Spain and Gallia, but also Illyricum became subject to the Pope. Damasus made Ascholius, or Acholius, Bishop of Thessalonica the Metropolis of Oriental Illyricum, his Vicar for hearing of causes; and in the year 382, Acholius being summoned by Pope Damasus, came to a Council at Rome. Pope Siricius the successor of Damasus, decreed that no Bishop should be ordained in Illyricum without the consent of Anysius the successor of Acholius. And the following Popes gave Rufus the successor of Anysius, a power of calling Provincial Councils: for in the Collections of Holstenius there is an account of a Council of Rome convened under Pope Boniface II. in which were produced Letters of Damasus, Syricius, Innocent I. Boniface I. and Coelestine Bishops of Rome, to Ascholius, Anysius and Rufus, Bishops of Thessalonica: in which Letters they commend to them the hearing of causes in Illyricum, granted by the Lord and the holy Canons to the Apostolic See throughout that Province. And Pope Siricius saith in his Epistle to Anysius: *etiam dudum, frater charissime, per Candidianum Episcopum, qui nos praecessit ad Dominum, hujusmodi literas dederamus, ut nulla licentia esset, sine consensu tuo in Illyrico Episcopos*

ordinare praesumere, quae utrum ad te pervenerint scire non potui. Multa enim gesta sunt per contentionem ab Episcopis in ordinationibus faciendis, quod tua melius caritas novit. And a little after: *Ad omnem enim hujusmodi audaciam comprimendam vigilare debet instantia tua, Spiritu in te Sancto fervente: ut vel ipse, si potes, vel quos judicaveris Episcopos idoneos, cum literis dirigas, dato consensu qui possit, in ejus locum qui defunctus vel depositus fuerit, Catholicum Episcopum vita & moribus, probatum, secundum Nicaenae Synodi statuta vel Ecclesiae Romanae, Clericum de Clero meritum ordinare.* And Pope Innocent I. saith in his Epistle to Anysius: *Cui [Anysio] etiam anteriores tanti ac tales viri praedecessores mei Episcopi, id est, sanctae memoriae Damasus, Siricius, atque supra memoratus vir ita detulerunt; ut omnia quae in omnibus illis partibus gererentur, Sanctitati tuae, quae plena justitiae est, traderent cognoscenda.* And in his Epistle to Rufus the successor of Anysius: *Ita longis intervallis determinatis a me ecclesiis discat consulendum; ut prudentiae gravitatisque tuae committendam curam causasque, si quae exoriantur, per Achaiae, Thessaliae, Epiri veteris, Epiri novae, & Cretae, Daciae mediterraneae, Daciae ripensis, Moesiae, Dardaniae, & Proevali ecclesias, Christo Domino annuente, censeam. Vere enim ejus sacratissimis monitis lectissimae sinceritatis tuae providentiae & virtuti hanc injungimus sollicitudinem: non promittimus haec statuentes, sed Praecessores nostros Apostolicos imitati, qui beatissimis Acholio & Anysio injungi pro meritis ista voluerunt.* And Boniface I. in his decretal Epistle to Rufus and the rest of the Bishops in Illyricum: *Nullus, ut frequenter dixi, alicujus ordinationem citra ejus [Episcopi Thessalonicensis] conscientiam celebrare praesumat: cui, ut supra dictum est, vice nostra cuncta committimus.* And Pope Coelestine, in his decretal Epistle to the Bishops throughout Illyricum, saith: *Vicem nostram per vestram Provinciam noveritis [Rufus] esse commissam, ita ut ad eum, fratres carissimi, quicquid de causis agitur, referatur. Sine ejus consilio nullus ordinetur. Nullus usurpet, eodem inconscio, commissam illi Provinciam; colligere nisi cum ejus voluntate Episcopus non praesumat.* And in the cause of Perigenes, in the title of his Epistle, he thus enumerates the Provinces under this Bishop: *Rufus & coeteris Episcopis per Macedoniam, Achaiam, Thessaliam, Epirum veterem, Epirum novam, Praevalin, & Daciam constitutis.* And Pope Xistus (Sixtus?) in a decretal Epistle to the same Bishops: *Illyricanae omnes Ecclesiae, ut a decessoribus nostris recepimus, & nos quoque fecimus, ad curam nunc pertinent Thessalonicensis Antistitis, ut sua sollicitudine, si quae inter*

fratres nascantur, ut assolent, actiones distinguat atque definiat; & ad eum, quicquid a singulis sacerdotibus agitur, referatur. Sit Concilium, quotiens causae fuerint, quotiens ille pro necessitatibus emergentium ratione decreverit. And Pope Leo I. in his decretal Epistle to Anastasius Bishop of Thessalonica: *Singulis autem Metropolitanis sicut potestas ista committitur, ut in suis Provinciis jus habeant ordinandi; ita eos Metropolitanos a te volumus ordinari; maturo tamen & decocto iudicio.*

Occidental Illyricum comprehended Pannonia prima and secunda, Savia, Salmatia, Noricum mediterraneum, and Noricum ripense; and its Metropolis was Sirmium, till Attila destroyed this city. Afterwards Laureacum became the Metropolis of Noricum and both Pannonias, and Salona the Metropolis of Dalmatia. Now the Bishops of Laureacum and Salona received the pallium from the Pope: and Zosimus, in his decretal Epistle to Hesychius Bishop of Salona, directed him to denounce the Apostolic decrees as well to the Bishops of his own, as to those of neighboring Provinces. The subjection of these Provinces to the See of Rome seems to have begun in Anemius, who was ordained Bishop of Sirmium by Ambrose Bishop of Milan, and who in the Council of Aquileia under Pope Damasus, A.C. 381, declared his sentence in these words: *Capus Illirici non nisi civitas Sirmiensis: Ego igitur illius civitatis Episcopus sum. Eum qui non confitetur filium Dei aeternum, & coeternum patri, qui est sempiternus, anathema dico.* The next year Anemius and Ambrose, with Valerian Bishop of Aquileia, Acholius Bishop of Thessalonica, and many others, went to the Council of Rome, which met for over-ruling the Greek Church by majority of votes, and exalting the authority of the Apostolic See, as was attempted before in the Council of Sardica.

Aquileia was the second city of the Western Empire, and by some called the second Rome. It was the Metropolis of Istria, Forum Julium, and Venetia; and its subjection to the See of Rome is manifest by the decretal Epistle of Leo I. directed to Nicetas Bishop of this city; for the Pope begins his Epistle thus: *Regressus ad nos filius meus Adeodatus Diaconus Sedis nostrae, dilectionem tuam poposcisse memorat, ut de his a nobis auctoritatem Apostolicae Sedis acciperes, quae quidem magnam difficultatem dijudicationis videntur afferre.* Then he sets down an answer to the question proposed by Nicetas, and concludes thus: *Hanc autem Epistolam nostram, quam ad consultationem tuae fraternitatis emisimus, ad omnes fratres & comprovinciales tuos Episcopos facies pervenire, ut in*

omnium observantia, data prosit autoritas. Data 12 Kal. Apr. Majorano Aug. Cos. A.C. 458. Gregory the great A.C. 591, cited Severus Bishop of Aquileia to appear before him in judgment in a Council at Rome.

The Bishops of Aquileia and Millain created one another, and therefore were of equal authority, and alike subject to the See of Rome. Pope Pelagius about the year 557, testified this in the following words: *Mos antiquus fuit*, saith he, *ut quia pro longinquitate vel difficultate itineris, ab Apostolico illis onerosum fuerit ordinari, ipsi se invicem Mediolanensis & Aquileiensis ordinare Episcopos debuissent.* These words imply that the ordination of these two Bishops belonged to the See of Rome. When Laurentius Bishop of Millain had excommunicated Magnus, one of his Presbyters, and was dead, Gregory the great absolved Magnus, and sent the Pallium to the new elected Bishop Constantius; whom the next year he reprehended of partiality in judging Fortunatus, and commanded him to send Fortunatus to Rome to be judged there: four years after he appointed the Bishops of Millain and Ravenna to hear the cause of one Maximus; and two years after, viz. A.C. 601, when Constantius was dead, and the people of Millain had elected Deusdedit his successor, and the Lombards had elected another, Gregory wrote to the Notary, Clergy, and People of Millain,

that by the authority of his Letters Deusdedit should be ordained, and that he whom the Lombards had ordained was an unworthy successor of Ambrose: whence I gather, that the Church of Millain had continued in this state of subordination to the See of Rome ever since the days of Ambrose; for Ambrose himself acknowledged the authority of that See. *Ecclesia Romana*, saith he, *hanc consuetudinem non habet, cujus typum in omnibus sequimur, & formam.* And in his Commentary upon 1 Timothy 3: *Cum totus mundus Dei sit, tamen domus ejus Ecclesia dicitur, cujus hodie rector est Damasus.* In his Oration on the death of his brother Satyrus, he relates how his brother coming to a certain city of Sardinia, *advocavit Episcopum loci, percontatusque est ex eo utrum cum Episcopis Catholicis hoc est cum Romana Ecclesia conveniret?* And in conjunction with the Synod of Aquileia A.C. 381, in a synodical Epistle to the Emperor Gratian, he saith: *Totius orbis Romani caput Romanam Ecclesiam, atque illam sacrosanctam Apostolorum fidem, ne turbari sineret, obsecranda fuit clementia vestra; inde enim in omnes venerandae communionis jura dimanant.* The Churches therefore of Aquileia and Millain were subject to the See of Rome from the days of the Emperor Gratian. Auxentius the

predecessor of Ambrose was not subject to the see of Rome, and consequently the subjection of the Church in Millain began in Ambrose. This Diocese of Millain contained Liguria with Insubria, the Alpes Cottiae and Rhaetia; and was divided from the Diocese of Aquileia by the river Addua. In the year 844, the Bishop of Millain broke off from the See of Rome, and continued in this separation about 200 years, as is thus related by Sigonius: *Eodem anno Angilbertus Mediolanensis Archiepiscopus ab Ecclesia Romana parum comperta de causa descivit, tantumque exemplo in posterum valuit, ut non nisi post ducentos annos Ecclesia Mediolanensis ad Romanae obedientiam auctoritatemque redierit.*

The Bishop of Ravenna, the Metropolis of Flaminia and Aemilia, was also subject to the Pope: for Zosimus, A.C. 417, excommunicated some of the Presbyters of that Church, and wrote a comminatory Epistle about them to the Clergy of that Church as a branch of the Roman Church: *In sua*, saith he, *hoc est, in Ecclesia nostra Romana*. When those of Ravenna, having elected a new Bishop, gave notice thereof to Pope Sixtus, the Pope set him aside, and ordained Peter Chrysologus in his room. Chrysologus in his Epistle to Eutyches, extant in the Acts of the Council of Chalcedon, wrote thus: *Nos pro studio pacis & fidei, extra consensum Romanae civitatis Episcopi, causas fidei audire non possumus*. Pope Leo I. being consulted by Leo Bishop of Ravenna about some questions, answered him by a decretal Epistle A.C. 451. And Pope Gregory the great, reprehending John Bishop of Ravenna about the use of the Pallium, tells him of a Precept of one of his Predecessors, Pope John, commanding that all the Privileges formerly granted to the Bishop and Church of Ravenna should be kept: to this John returned a submissive answer; and after his death Pope Gregory ordered a visitation of the Church of Ravenna, confirmed the privileges heretofore granted them, and sent his Pallium, as of ancient custom, to their new Bishop Marinian. Yet this Church revolted sometimes from the Church of Rome, but returned again to its obedience.

The rest of Italy, with the Islands adjacent, containing the suburbicarian regions, or ten Provinces under the temporal Vicar of Rome, viz. Campania, Tuscia and Umbria, Picenum suburbicarium, Sicily, Apulia and Calabria, Brutii and Lucania, Samnium, Sardinia, Corsica, and Valeria, constituted the proper Province of the Bishop of Rome. For the Council of Nice in their fifth Canon ordained that Councils should be held every spring and autumn in every Province; and according to this Canon, the Bishops of the Province met at Rome every half year. In this sense Pope Leo I. applied

this Canon to Rome, in a decretal Epistle to the Bishops of Sicily, written Alippio & Ardabure Coss. A.C. 447. *Quia saluberrime, saith he, a sanctis patribus constitutum est, binos in annis singulis Episcoporum debere esse conventus, terni semper ex vobis ad diem tertium Kalendarum Octobrium Romam aeterno concilio sociandi occurrant. Et indissimulanter a vobis haec consuetudo servetur, quoniam adjuvante Dei gratia facilius poterit provideri, ut in Ecclesiis Christi nulla scandala, nulli nascantur errores; cum coram Apostolo Petro semper in communione tractatum fuerit, ut omnia Canonum Decreta apud omnes Domini sacerdotes inviolata permaneant.* The Province of Rome therefore comprehended Sicily, with so much of Italy and the neighboring Islands as sent Bishops to the annual Councils of Rome; Aquileia, Millain, Arles, &c. those Provinces having Councils of their own. The Bishops in every Province of the Roman Empire were convened in Council by the Metropolitan or Bishop of the head city of the Province, and this Bishop presided in that Council: but the Bishop of Rome did not only preside in his own Council of the Bishops of suburbicarian regions, but also gave Orders to the Metropolitans of all the other Provinces in the Western Empire, as their universal governor; as may be further perceived by the following instances.

Pope Zosimus A.C. 417, cited Proculus Bishop of Marseilles to appear before a Council at Rome for illegitimate Ordinations; and condemned him, as he mentions in several of his Epistles. Pope Boniface I. A.C. 419, upon a complaint of the Clergy of Valentia, against Maximus a Bishop, summoned the Bishops of all Gallia and the seven Provinces to convene in a Council against him; and saith in his Epistle, that his Predecessors had done the like. Pope Leo I. called a general Council of all the Provinces of Spain to meet in Gallaecia against the Manichees and Priscillianists, as he says in his decretal Epistle to Turribius a Spanish Bishop. And in one of his decretal Epistles to Nicetas Bishop of Aquileia, he commands him to call a Council of the Bishops of that Province against the Pelagians, which might ratify all the Synodal Decrees which had been already ratified by the See of Rome against this heresy. And in his decretal Epistle to Anastasius Bishop of Thessalonica, he ordained that Bishop should hold two Provincial Councils every year, and refer the harder causes to the See of Rome: and if upon any extraordinary occasion it should be necessary to call a Council, he should not be troublesome to the Bishops under him, but content himself with two Bishops out of every Province, and not detain them above fifteen days. In the same Epistle he describes the form of Church-Government then set up,

to consist in a subordination of all the Churches to the See of Rome: *De qua forma, saith he, Episcoporum quoque est orta distinctio, & magna dispositione provisum est ne omnes sibi omnia vindicarent, sed essent in singulis Provinciis singuli quorum inter fratres haberetur prima sententia, & rursus quidam in majoribus urbibus constituti sollicitudinem sumerent ampliore, per quos ad unam Petri Sedem universalis Ecclesiae cura constueret, & nihil usque a suo capite dissideret. Qui ergo scit se quidusdam esse praepositum, non moleste ferat aliquem sibi esse praepositum; sed obedientiam quam exigit etiam ipse dependat; et sicut non vult gravis oneris sarcinam ferre, ita non audeat aliis importabile pondus imponere.* These words sufficiently show the monarchical form of government then set up in the Churches of the Western Empire under the Bishop of Rome, by means of the imperial Decree of Gratian, and the appeals and decretal Epistles grounded thereupon.

The same Pope Leo, having in a Council at Rome passed sentence upon Hilary Bishop of Arles, for what he had done by a Provincial Council in Gallia, took occasion from thence to procure the following Edict from the Western Emperor Valentinian III. for the more absolute establishing the authority of his See over all the Churches of the Western Empire.

Impp. Theodosium & Valentinianus AA. Aetio Viro illustri, Comiti & Magistro utriusque militiae & Patricio.

Certum est & nobis & imperio nostro unicum esse praesidium in supernae Divinitatis favore, ad quem promerendum praecipue Christiana fides & veneranda nobis religio suffragatur. Cum igitur Sedis Apostolicae Primatum sancti Petri meritum, qui princeps est Episcopalis coronae & Romanae dignitas civitatis, sacrae etiam Synodi firmavit auctoritas: ne quid praeter auctoritatem Sedis istius illicitum praesumptio attemperare nitatur: tunc enim demum Ecclesiarum pax ubique servabitur, si Rectorem suum agnoscat Universitas. Haec cum hactenus inviolabiliter fuerint custodita, Hilarius Arelatensis, sicut venerabilis viri Leonis Romani Papae fidei relatione comperimus, contumaci ausu illicita quaedam praesumenda tentavit, & ideo Transalpinas Ecclesias abominabilis tumultus invasit, quod recens maxime testatur exemplum. Hilarius enim qui Episcopus Arelatensis vocatur, Ecclesiae Romanae urbis inconsulto Pontifice indebitas sibi ordinationes Episcoporum sola temeritate usurpans invasit. Nam alios incompetenter removit; indecenter alios, invitis & repugnantibus civibus, ordinavit. Qui quidem, quoniam non

facile ab his qui non elegerant, recipiebantur, manum sibi contrahebat armatam, & claustra murorum in hostilem morem vel obsidione cingebat, vel aggressionem reserabat, & ad sedem quietis pacem praedicaturus per bella ducebat. His talibus contra Imperii maiestatem, & contra reverentiam Apostolicae Sedis admissis, per ordinem religiosi viri Urbis Papae cognitione discussis, certa in eum, ex his quos male ordinaverat, lata sententia est. Erat quidem ipsa sententia per Gallias etiam sine Imperiali Sanctione valitura: quid enim Pontificis auctoritate non liceret? Sed nostram quoque praeceptionem haec ratio provocavit. Nec ulterius vel Hilario, quem adhuc Episcopum nuncupare sola mansueta Praesulis permittit humanitas, nec cuiquam alteri ecclesiasticis rebus arma miscere, aut praeceptis Romani Antistitis liceat obviare: ausibus enim talibus fides & reverentia nostri violatur Imperii. Nec hoc solum, quod est maximi criminis, submovemus: verum ne levis saltem inter Ecclesias turba nascatur, vel in aliquo minui religionis disciplina videatur, hoc perenni sanctione discernimus; nequid tam Episcopis Gallicanis quam aliarum Provinciarum contra consuetudinem veteram liceat, sine viri venerabilis Papae Urbis aeternae auctoritate, tentare. Sed illis omnibusque pro lege sit, quicquid sanxit vel sanxerit Apostolicae Sedis auctoritas: ita ut quisquis Episcoporum ad iudicium Romani Antistitis evocatus venire neglexerit, per Moderatorem ejusdem Provinciae adesse cogatur, per omnia servatis quae Divi parentes nostri Romanae Ecclesiae detulerunt, Aeti pater carissime Augusti. Unde illustris & praeclara magnificentia tua praesentis Edictalis Legis auctoritate faciet quae sunt superius statuta servari, decem librarum auri multa protinus exigenda ab unoquoque Iudice qui passus fuerit praecepta nostra violari. Divinitas te servet per multos annos, parens carissime. Dat. 8:Id. Jun. Romae, Valentiniano A.C. Consule, A.C. 445. By this Edict the Emperor Valentinian enjoined an absolute obedience to the will of the Bishop of Rome throughout all the Churches of the Empire; and declares, that for the Bishops to attempt any thing without the Pope's authority is contrary to ancient custom, and that the Bishops summoned to appear before his judicature must be carried thither by the Governor of the Province; and he ascribes these privileges of the See of Rome to the concessions of his dead Ancestors, that is, to the Edict of Gratian and Valentinian II. as above: by which reckoning this dominion of the Church of Rome was now of 66 years standing: and if in all this time it had not been sufficiently established, this new Edict was enough to settle it beyond all question throughout the Western Empire.

Hence all the Bishops of the Provinces of Arles in their Letter to Pope Leo, A.C. 450, petitioning for a restitution of the privileges of their Metropolitan, say: *Per beatum petrum Apostolorum principem, sacrosancta Ecclesia Romana tenebat supra omnes totius mundi Ecclesias principatum.* And Ceratius, Salonius and Veranus, three Bishops of Gallia, say, in their Epistle to the same Pope: *Magna praeterea & ineffabili quadam nos peculiares tui gratulatione succrescimus, quod illa specialis doctrinae vestrae pagina ita per omnium Ecclesiarum conventicula celebratur, ut vere consona omnium sententia declaretur; merito illic principatum Sedis Apostolicae constitum, unde adhuc Apostolici spiritus oracula referentur.* And Leo himself, in his Epistle to the metropolitan Bishops throughout Illyricum: *Quia per omnes Ecclesias cura nostra distenditur, exigente hoc a nobis Domino, qui Apostolicae dignitatis beatissimo Apostolo Petro primatum, fidei sui remuneratione commisit, universalem Ecclesiam in fundamenti ipsius soliditate constituens.*

While this Ecclesiastical Dominion was rising up, the northern barbarous nations invaded the Western Empire, and founded several kingdoms therein, of different religions from the Church of Rome. But these kingdoms by degrees embraced the Roman faith, and at the same time submitted to the Pope's authority. The Franks in Gaul submitted in the end of the fifth Century, the Goths in Spain in the end of the sixth; and the Lombards in Italy were conquered by Charles the great A.C. 774. Between the years 775 and 794, the same Charles extended the Pope's authority over all Germany and Hungary, as far as the river Theysse and the Baltic sea; he then set him above all human judicature, and at the same time assisted him in subduing the City and Duchy of Rome. By the conversion of the ten kingdoms to the Roman religion, the Pope only enlarged his spiritual dominion, but did not yet rise up as a horn of the Beast. It was his temporal dominion which made him one of the horns: and this dominion he acquired in the latter half of the eighth century, by subduing three of the former horns as above. And now being arrived at a temporal dominion, and a power above all human judicature, he reigned *with a look more stout than his fellows*, and *times and laws were* henceforward *given into his hands, for a time times and half a time*, or three times and an half; that is, for 1260 solar years, reckoning a time for a Calendar year of 360 days, and a day for a solar year. After which *the judgment is to sit, and they shall take away his dominion*, not at once, but by degrees, *to consume, and to destroy it unto the end. And the kingdom and dominion, and greatness of*

the kingdom under the whole heaven shall, by degrees, be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

CHAPTER 9.

OF THE KINGDOMS REPRESENTED IN DANIEL BY THE RAM AND HE-GOAT.

THE second and third Empires, represented by the Bear and Leopard, are again represented by the Ram and He-Goat; but with this difference, that the Ram represents the kingdoms of the Medes and Persians from the beginning of the four Empires, and the Goat represents the kingdom of the Greeks to the end of them. By this means, under the type of the Ram and He-Goat, the times of all the four Empires are again described: *I lifted up mine eyes, saith Daniel, and saw, and behold there stood before the river [Ulai] a Ram which had two horns, and the two horns were high, but one was higher than the other, and the higher came up last. — And the Ram having two horns, are the kings of Media and Persia;* and the kingdom of Persia was the higher horn and came up last. The kingdom of Persia rose up, when Cyrus having newly conquered Babylon, revolted from Darius King of the Medes, and beat him at Pasargadae, and set up the Persians above the Medes. This was the horn which came up last. And the horn which came up first was the kingdom of the Medes, from the time that Cyaxares and Nebuchadnezzar overthrew Nineveh, and shared the Empire of the Assyrians between them. The Empires of Media and Babylon were contemporary, and rose up together by the fall of the Assyrian Empire; and the prophecy of the four Beasts begins with one of them, and that of the Ram and He-Goat with the other. As the Ram represents the kingdom of Media and Persia from the beginning of the four Empires; so the He-Goat represents the Empire of the Greeks to the end of those Monarchies. In the reign of his great horn, and of the four horns which succeeded it, he represents this Empire during the reign of the Leopard: and in the reign of his little horn, which stood up in the latter time of the kingdom of the four, and after their fall became mighty but not by his own power, he represents it during the reign of the fourth Beast.

The rough Goat, saith Daniel, is the King of Grecia, that is, the kingdom; and the great horn between his eyes is the first King: not the first Monarch, but the first kingdom, that which lasted during the reign of Alexander the great, and his brother, Aridaeus and two young sons, Alexander and Hercules. *Now that [horn] being broken off, whereas four*

[horns] *stood up for it, four kingdoms shall stand up out of the nation* [of the Greeks], *but not in his* [the first horn's] *power*. The four horns are therefore four kingdoms; and by consequence, the first great horn which they succeeded is the first great kingdom of the Greeks, that which was founded by Alexander the Great, An. Nabonass. 414, and lasted till the death of his son Hercules, An. Nabonass. 441. And the four are those of Cassander, Lysimachus, Antigonus, and Ptolemy, as above.

And in the latter time of their kingdom, when the transgressors are come to the full, a King [or new kingdom] *of fierce countenance, and understanding dark sentences, shall stand up: and his power shall be mighty, but not by his own power*. This King was the last horn of the Goat, the little horn which came up out of one of the four horns, and waxed exceeding great. The latter time of their kingdom was when the Romans began to conquer them, that is, when they conquered Perseus King of Macedonia, the fundamental kingdom of the Greeks. And at that time the transgressors came to the full: for then the High-priesthood was exposed to sale, the Vessels of the Temple were sold to pay for the purchase; and the High-priest, with some of the Jews, procured a license from Antiochus Epiphanes to do after the ordinances of the heathen, and set up a school at Jerusalem for teaching those ordinances. Then Antiochus took Jerusalem with an armed force, slew 4000 Jews, took as many prisoners and sold them, spoiled the Temple, interdicted the worship, commanded the Law of Moses to be burnt, and set up the worship of the heathen Gods in all Judea. In the very same year, An. Nabonass. 580, the Romans conquered Macedonia, the chief of the four horns. Hitherto the Goat was mighty by its own power, but henceforward began to be under the Romans. Daniel distinguishes the times, by describing very particularly the actions of the Kings of the north and south, those two of the four horns which bordered upon Judea, until the Romans conquered Macedonia; and thenceforward only touching upon the main revolutions which happened within the compass of the nations represented by the Goat. In this latter period of time the little horn was to stand up and grow mighty, but not by his own power.

The three first of Daniel's Beasts had their dominions taken away, each of them at the rise of the next Beast; but their lives were prolonged, and they are all of them still alive. The third Beast, or Leopard, reigned in his four heads, till the rise of the fourth Beast, or Empire of the Latins; and his life was prolonged under their power. This Leopard reigning in his four heads,

signifies the same thing with the He-Goat reigning in his four horns: and therefore the He-Goat reigned in his four horns till the rise of Daniel's fourth Beast, or Empire of the Latins: then its dominion was taken away by the Latins, but its life was prolonged under their power. The Latins are not comprehended among the nations represented by the He-Goat in this Prophecy: their power over the Greeks is only named in it, to distinguish the times in which the He-Goat was mighty by his own power, from the times in which he was mighty but not by his own power. He was mighty by his own power till the dominion was taken away by the Latins; after that, his life was prolonged under their dominion, and this prolonging of his life was in the days of his last horn: for in the days of this horn the Goat became mighty, but not by his own power.

Now because this horn was a horn of the Goat, we are to look for it among the nations which composed the body of the Goat. Among those nations he was to rise up and grow mighty: he grew mighty *towards the south, and towards the east, and towards the pleasant land*; and therefore he was to rise up in the northwest parts of those nations, and extend his dominion towards Egypt, Syria and Judea. In the latter time of the kingdom of the four horns, it was to rise up out of one of them and subdue the rest, but not by its own power, a power superior to itself, the power which took away the dominion of the third Beast, the power of the fourth Beast. And such a little horn was the kingdom of Macedonia, from the time that it became subject to the Romans. This kingdom, by the victory of the Romans over Perseus King of Macedonia, Anno Nabonass. 580, ceased to be one of the four horns of the Goat, and became a dominion of a new sort: not a horn of the fourth Beast, for Macedonia belonged to the body of the third; but a horn of the third Beast of a new sort, a horn of the Goat which grew mighty but not by its own power, a horn which rose up and grew potent under a foreign power, the power of the Romans.

The Romans, by the legacy of Attalus the last King of Pergamus, An. Nabonass. 615, inherited that kingdom, including all Asia Minor on this side mount Taurus. An. Nabonass. 684 and 685 they conquered Armenia, Syria and Judea; An. Nabonass. 718, they subdued Egypt. And by these conquests the little horn *waxed exceeding great towards the south, and towards the east, and towards the pleasant land. And it waxed great even to the host of heaven; and cast down some of the host and of the stars to the ground, and stamped upon them*, that is, upon the people and great men of the Jews. *Yea, he magnified himself even to the Prince of the Host,*

the Messiah, the Prince of the Jews, whom he put to death, An. Nabonass. 780. *And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down*, viz. in the wars which the armies of the Eastern nations under the conduct of the Romans made against Judea, when Nero and Vespasian were Emperors, An. Nabonass. 816, 817, 818. *And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered*. This transgression is in the next words called *the transgression of desolation*; and in Daniel 11:31. *the abomination which maketh desolate*; and in Matthew 24:15. *the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place*. It may relate chiefly to the worship of Jupiter Olympius in his Temple built by the Emperor Hadrian, in the place of the Temple of the Jews, and to the revolt of the Jews under Barchochab occasioned thereby, and to the desolation of Judea which followed thereupon; all the Jews being thenceforward banished Judea upon pain of death. Then I heard, saith Daniel, one saint speaking, and another saint said unto that certain saint which spake, *How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed*. Daniel's days are years; and these years may perhaps be reckoned either from the destruction of the Temple by the Romans in the reign of Vespasian, or from the pollution of the Sanctuary by the worship of Jupiter Olympius, or from the desolation of Judea made in the end of the Jewish war by the banishment of all the Jews out of their own country, or from some other period which time will discover. Henceforward the last horn of the Goat continued mighty under the Romans, till the reign of Constantine the great and his sons: and then by the division of the Roman Empire between the Greek and Latin Emperors, it separated from the Latins, and became the Greek Empire alone, but yet under the dominion of a Roman family; and at present it is mighty under the dominion of the Turks.

This last horn is by some taken for Antiochus Epiphanes, but not very judiciously. A horn of a Beast is never taken for a single person: it always signifies a new kingdom, and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and waxed exceeding great, but so did not Antiochus. His kingdom on the contrary

was weak, and tributary to the Romans, and he did not enlarge it. *The horn was a King of fierce countenance, and destroyed wonderfully, and prospered and practised*; that is, he prospered in his practices against the holy people: but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power, Antiochus acted by his own. The horn stood up against the Prince of the Host of heaven, the Prince of Princes; and this is the character not of Antiochus but of Antichrist. The horn cast down the Sanctuary to the ground, and so did not Antiochus; he left it standing. The Sanctuary and Host were trampled under foot 2300 days; and in Daniel's Prophecies, days are put for years: but the profanation of the Temple in the reign of Antiochus did not last so many natural days. These were to last till the time of the end, till the last end of the indignation against the Jews; and this indignation is not yet at an end. They were to last till the Sanctuary which had been cast down should be cleansed; and the Sanctuary is not yet cleansed.

This Prophecy of the Ram and He-Goat is repeated in the last Prophecy of Daniel. There the Angel tells Daniel, that he *stood up to strengthen Darius the Mede, and that there should stand up yet three kings in Persia, [Cyrus, Cambyses, and Darius Hytaspis] and the fourth [Xerxes] should be far richer than they all; and by his wealth through his riches he should stir up all against the realm of Grecia*. This relates to the Ram, whose two horns were the kingdoms of Media and Persia. Then he goes on to describe the horns of the Goat by the *standing up of a might king, which should rule with great dominion, and do according to his will*; and by the breaking of his kingdom into four smaller kingdoms, and not descending to his own posterity. Then he describes the actions of two of those kingdoms which bordered on Judea, viz. Egypt and Syria, calling them the Kings of the South and North, that is, in respect of Judea; and he carries on the description till the latter end of the kingdoms of the four, and till the reign of Antiochus Epiphanes, when transgressors were come to the full. In the eighth year of Antiochus, the year in which he profaned the Temple and set up the heathen Gods in all Judea, and the Romans conquered the kingdom of Macedon; the prophetic Angel leaves off describing the affairs of the kings of the South and North, and begins to describe those of the Greeks under the dominion of the Romans, in these words: *And after him Arms [the Romans] shall stand up, and they shall pollute the sanctuary of strength*. As signifies *after the king*, Daniel 11:8; so here may signify *after*

him: and so may signify *after one of them*, Daniel 8:9. Arms are every where in these Prophecies of Daniel put for the military power of a kingdom, and they stand up when they conquer and grow powerful. The Romans conquered Illyricum, Epirus and Macedonia, in the year of Nabonassar 580; and thirty five years after, by the last will and testament of Attalus the last King of Pergamus, they inherited that rich and flourishing kingdom, that is, all Asia on this side mount Taurus: and sixty nine years after, they conquered the kingdom of Syria, and reduced it into a Province: and thirty four years after they did the like to Egypt. By all these steps the Roman arms stood up over the Greeks. And after 95 years more, by making war upon the Jews, *they polluted the sanctuary of strength, and took away the daily sacrifice, and*, in its room soon after, *placed the abomination which made* the Land *desolate*: for this abomination was placed after the days of Christ, Matthew 24:15. In the 16th year of the Emperor Hadrian, A.C. 132, they placed this abomination by building a Temple to Jupiter Capitolinus, where the Temple of God in Jerusalem had stood. Thereupon the Jews under the conduct of Barchochab rose up in arms against the Romans, and in that war had 50 cities demolished, 985 of their best towns destroyed, and 580000 men slain by the sword: and in the end of the war, A.C. 136, they were all banished Judea upon pain of death; and that time the land hath remained desolate of its old inhabitants.

Now that the prophetic Angel passes in this manner from the four kingdoms of the Greeks to the Romans reigning over the Greeks, is confirmed from hence, that in the next place he describes the affairs of the Christians unto the time of the end, in these words: *And they that understand among the people shall instruct many, yet they shall fall by the sword and by flame, by captivity and by spoil many days. Now when they shall fall they shall be holpen with a little help*, viz. in the reign of Constantine the great; *but many shall cleave to them with dissimulation. And some of them of understanding there shall fall to try them, and to purge them from the dissemblers; and to make them white even to the time of the end*. And a little after, the time of the end is said to be *a time, times, and half a time*: which is the duration of the reign of the last horn of Daniel's fourth Beast, and of the Woman and her Beast in the Apocalypse.

CHAPTER 10.

OF THE PROPHECY OF THE SEVENTY WEEKS.

THE Vision of the Image composed of four Metals was given first to Nebuchadnezzar, and then to Daniel in a dream: and Daniel began then to be celebrated for revealing of secrets, Ezekiel 28:3. The Vision of the four Beasts, and of the Son of man coming in the clouds of heaven, was also given to Daniel in a dream. That of the Ram and the He-Goat appeared to him in the day time, when he was by the bank of the river Ulay; and was explained to him by the prophetic Angel Gabriel. It concerns the Prince of the host, and the Prince of Princes: and now in the first year of Darius the Mede over Babylon, the same prophetic Angel appears to Daniel again, and explains to him what is meant by the Son of man, by the Prince of the host, and the Prince of Princes. The Prophecy of the Son of man coming in the clouds of heaven relates to the second coming of Christ; that of the Prince of the host relates to his first coming; and this Prophecy of the Messiah, in explaining them, relates to both comings, and assigns the times thereof.

This Prophecy, like all the rest of Daniel's, consists of two parts, an introductory Prophecy and an explanation thereof; the whole I thus translate and interpret.

“Seventy weeks are^{f1} cut out upon thy people, and upon the holy city, to finish transgression, and^{f2} to make an end of sins, to expiate iniquity, and to bring in everlasting righteousness, to consummate the Vision and^{f3} the Prophet, and to anoint the most Holy.

“Know also and understand, that from the going forth of the commandment to cause to return and to build Jerusalem, unto^{f4} the Anointed the Prince, shall be seven weeks.

“ Yet threescore and two weeks shall^{f5} it return, and the street be built and the wall; but in troublesome times: and after the threescore and two weeks, the Anointed shall be cut off, and^{f5} it shall not be his; but the people of a Prince to come shall destroy the city and the sanctuary; and the end thereof shall be.

Seventy weeks are cut out upon thy people, and upon thy holy city, to finish transgression, &c. Here, by putting a week for seven years, are reckoned 490 years from the time that the dispersed Jews should be re-incorporated into a people and a holy city, until the death and resurrection of Christ; whereby “*transgression should be finished, and sins ended, iniquity be expiated, and everlasting righteousness brought in, and this Vision be accomplished and the Prophet consummated*,” that Prophet whom the Jews expected; and whereby *the most Holy* should be *anointed*, he who is therefore in the next words called the Anointed, that is, the Messiah, or the Christ. For by joining the accomplishment of the vision with the expiation of sins, the 490 years are ended with the death of Christ. Now the dispersed Jews became a people and city when they first returned into a polity or body politic; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of Jews from captivity and revived the Jewish worship; and by the King’s commission created Magistrates in all the land, to judge and govern the people according to the laws of God and the King, Ezra 7:25. There were but two returns from captivity, Zerubbabel’s and Ezra’s; in Zerubbabel’s they had only commission to build the Temple, in Ezra’s they first became a polity or city by a government of their own. Now the years of this Artaxerxes began about two or three months after the summer solstice, and his seventh year fell in with the third year of the eightieth Olympiad; and the latter part thereof, wherein Ezra went up to Jerusalem, was in the year of the Julian Period 4257. Count the time from thence to the death of Christ, and you will find it just 490 years. If you count in Judaic years commencing in autumn, and date the reckoning from the first autumn after Ezra’s coming to Jerusalem, when he put the King’s decree in execution; the death of Christ will fall on the year of the Julian Period 4747, Anno Domini 34; and the weeks will be Judaic weeks, ending with sabbatical years; and this I take to be the truth: but if you had rather place the death of Christ in the year before, as is commonly done, you may take the year of Ezra’s journey into the reckoning.

Know also and understand, that from the going forth of the commandment to cause to return and to build Jerusalem, unto the Anointed the Prince, shall be seven weeks. The former part of the Prophecy related to the first coming of Christ, being dated to his coming as a Prophet; this being dated to his coming to be Prince or King, seems to relate to his second coming. There, the prophet was consummate, and the most holy anointed: here, he

that was anointed comes to be Prince and to reign. For Daniel's Prophecies reach to the end of the world; and there is scarce a prophecy in the Old Testament concerning Christ, which doth not in something or other relate to his second coming. If divers of the ancients, as Irenaeus, Julius Africanus, Hippolytus the martyr, and Apollinaris Bishop of Laodicea, applied the half week to the times of Antichrist; why may not we, by the same liberty of interpretation, apply the seven weeks to the time when Antichrist shall be destroyed by the brightness of Christ's coming?

The Israelites in the days of the ancient Prophets, when the ten Tribes were led into captivity, expected a double return; and that at the first the Jews should build a new Temple inferior to Solomon's, until the time of that age should be fulfilled; and afterwards they should return from all places of their captivity, and build Jerusalem and the Temple gloriously, Tobit 14: 4, 5, 6: and to express the glory and excellence of this city, it is figuratively said to be built of precious stones, Tobit 13:16, 17, 18. Isaiah 54:11, 12. Revelation 11:and called the *New Jerusalem*, the *Heavenly Jerusalem*, the *Holy City*, the *Lamb's Wife*, the *City of the Great King*, the *City into which the Kings of the earth do bring their glory and honour*. Now, while such a return from captivity was the expectation of Israel, even before the times of Daniel, I know not why Daniel should omit it in his Prophecy. This part of the prophecy being therefore not yet fulfilled, I shall not attempt a particular interpretation of it, but content myself with observing, that as the seventy and the sixty two weeks were Jewish weeks, ending with sabbatical years; so the seven weeks are the compass of the Jubilee, and begin and end with actions proper for a Jubilee, and of the highest nature for which a Jubilee can be kept: and that since the commandment to return and to build Jerusalem, precedes the Messiah the Prince 49 years; it may perhaps come forth not from the Jews themselves, but from some other kingdom friendly to them, and precede their return from captivity, and give occasion to it; and lastly, that this rebuilding of Jerusalem and the waste places of Judah is predicted in Micah 7:11. Amos 9:11, 14. Ezekiel 36:33, 35, 36, 38. Isaiah 54:3, 11, 12. 55:12. 61:4. 65:18, 21, 22. and Tobit 14:5. and that the return from captivity and coming of the Messiah and his kingdom are described in Daniel 7 Revelation 19 Acts 1 Matthew 24 Joel 3 Ezekiel 36, 37. Isaiah 60, 62. 63, 65. and 66:and many other places of scripture. The manner I know not. Let time be the Interpreter.

Yet threescore and two weeks shall it return, and the street be built and the wall, but in troublesome times: and after the threescore and two weeks

the Messiah shall be cut off, and it shall not be his; but the people of a Prince to come shall destroy the city and the sanctuary, &c. Having foretold both comings of Christ, and dated the last from their returning and building Jerusalem; to prevent the applying that to the building Jerusalem by Nehemiah, he distinguishes this from that, by saying that from this period to the Anointed shall be, not seven weeks, but threescore and two weeks, and this not in prosperous but in troublesome times; and at the end of these weeks the Messiah shall not be the Prince of the Jews, but be cut off; and Jerusalem not be his, but the city and sanctuary be destroyed. Now Nehemiah came to Jerusalem in the 20th year of this same Artaxerxes, while Ezra still continued there, Nehemiah 12:36, and found the city lying waste, and the houses and wall unbuilt, Nehemiah 2:17. 7:4, and finished the wall the 25th day of the month Elul, Nehemiah 6:15, in the 28th year of the King, that is, in September in the year of the Julian Period 4278. Count now from this year threescore and two weeks of years, that is 434, years, and the reckoning will end in September in the year of the Julian Period 4712 which is the year in which Christ was born, according to Clemens Alexandrinus, Irenaeus, Eusebius, Epiphanius, Jerome, Orosius, Cassiodorus, and other ancients.; and this was the general opinion, till Dionysius Exiguus invented the vulgar account, in which Christ's birth is placed two years later. If with some you reckon that Christ was born three or four years before the vulgar account, yet his birth will fall in the latter part of the last week, which is enough. How after these weeks Christ was cut off, and the city and sanctuary destroyed by the Romans, is well known.

Yet shall he confirm the covenant with many for one week. He kept it, notwithstanding his death, till the rejection of the Jews, and calling of Cornelius and the Gentiles in the seventh year after his passion.

And in half a week he shall cause the sacrifice and oblation to cease; that is, by the war of the Romans upon the Jews: which war, after some commotions, began in the 13th year of Nero, A.D. 67, in the spring, when Vespasian with an army invaded them; and ended in the second year of Vespasian, A.D. 70, in autumn, Sept. 7, when Titus took the city, having burnt the Temple 27 days before: so that it lasted three years and an half.

And upon a wing of abominations he shall cause desolation, even until the consummation, and that which is determined be poured upon the desolate. The Prophets, in representing kingdoms by Beasts and Birds, put their

wings stretched out over any country for their armies sent out to invade and rule over that country. Hence a wing of abominations is an army of false Gods: for an abomination is often put in scripture for a false God; as where Chemosh is called the abomination of Moab, and Molech the abomination of Ammon. The meaning therefore is, that the people of a Prince to come shall destroy the sanctuary, and abolish the daily worship of the true God, and overspread the land with an army of false gods; and by setting up their dominion and worship, cause desolation to the Jews, until the times of the Gentiles be fulfilled. For Christ tells us, that the abomination of desolation spoken of by Daniel was to be set up in the times of the Roman Empire, Matthew 24:15.

Thus have we in this short Prophecy, a prediction of all the main periods relating to the coming of the Messiah; the time of his birth, that of his death, that of the rejection of the Jews, the duration of the Jewish war whereby he caused the city and sanctuary to be destroyed, and the time of his second coming: and so the interpretation here given is more full and complete and adequate to the design, than if we should restrain it to his first coming only, as Interpreters usually do. We avoid also the doing violence to the language of Daniel, by taking the seven weeks and sixty two weeks for one number. Had that been Daniel's meaning, he would have said sixty and nine weeks, and not seven weeks and sixty two weeks, a way of numbering used by no nation. In our way the years are Jewish Luni-solar years,^{f6} ought to be; and the seventy weeks of years are Jewish weeks ending with sabbatical years, which is very remarkable. For they end either with the year of the birth of Christ, two years before the vulgar account, or with the year of his death, or with the seventh year after it: all which are sabbatical years. Others either count by Lunar years, or by weeks not Judaic: and, which is worst, they ground their interpretations on erroneous Chronology, excepting the opinion of Funccius about the seventy weeks, which is the same with ours. For they place Ezra and Nehemiah in the reign of Artaxerxes Mnemon, and the building of the Temple in the reign of Darius Nothus, and date the weeks of Daniel from those two reigns.

The grounds of the Chronology here followed, I will now set down as briefly as I can.

The Peloponnesian war began in spring An. 1. Olymp. 87, as Diodorus, Eusebius, and all other authors agree. It began two months before

Pythodorus ceased to be Archon, Thucyd. 50:2. that is, in April, two months before the end of the Olympic year. Now the years of this war are most certainly determined by the 50 years distance of its first year from the transit of Xerxes, inclusively, Thucyd. 50:2. or 48 years exclusively, Erathosth. apud Clem. Alex. by the 69 years distance of its end, or 27th year, from the beginning of Alexander's reign in Greece; by the acting of the Olympic games in its 4th and 12th years, Thucyd. 50:5; and by three eclipses of the sun, and one of the moon, mentioned by Thucydides and Xenophon. Now Thucydides, an unquestionable witness, tells us, that the news of the death of Artaxerxes Longimanus was brought to Ephesus, and from thence by some Athenians to Athens, in the 7th year of this Peloponnesian war, when the winter half year was running; and therefore he died An. 4 Olymp. 88, in the end of An. J.P. 4289, suppose a month or two before midwinter; for so long the news would be in coming. Now Artaxerxes Longimanus reigned 40 years, by the consent of Diodorus, Eusebius, Jerome, Sulpitius; or 41, according to Ptol. in can. Clem. Alexand. 50:I. Strom. Chron. Alexandr. Abulpharagius, Nicephorus, including therein the reign of his successors Xerxes and Sogdian, as Abulpharagius informs us. After Artaxerxes reigned his son Xerxes two months, and Sogdian seven months; but their reign is not reckoned apart in summing up the years of the Kings, but is included in the 40 or 41 years reign of Artaxerxes: omit these nine months, and the precise reign of Artaxerxes will be thirty nine years and three months. And therefore since his reign ended in the beginning of winter An. J.P. 4289, it began between midsummer and autumn, An. J.P. 4250.

The same thing I gather also thus. Cambyses began his Reign in spring An. J.P. 4185, and reigned eight years, including the five months of Smerdes; and then Darius Hytaspis began in spring An. J.P. 4193, and reigned thirty six years, by the unanimous consent of all Chronologers. The reigns of these two Kings are determined by three eclipses of the moon observed at Babylon, and recorded by Ptolemy; so that it cannot be disputed. One was in the seventh year of Cambyses, An. J.P. 4191, Jul. 16, at 11 at night; another in the 20th year of Darius, An. J.P. 4212, Nov. 19, at 11 h. 45 at night; a third in the 31st year of Darius, An. J.P. 4223, Apr. 25, at 11 h. 30 at night. By these eclipses, and the Prophecies of Haggai and Zechary compared together, it is manifest that his years began after the 24th day of the 11th Jewish month, and before the 25th day of April, and by consequence about March. Xerxes therefore began in spring An. J.P. 4229:

for Darius died in the fifth year after the battle at Marathon, as Herodotus, lib. 7, and Plutarch mention; and that battle was in October An. J.P. 4224, ten years before the battle at Salamis. Xerxes therefore began within less than a year after October An. J.P. 4228, suppose in the spring following: for he spent his first five years, and something more, in preparations for his expedition against the Greeks; and this expedition was in the time of the Olympic games, An. 1 Olymp. 75, Calliade Athens Archonte, 28 years after the Regifuge, and Consulship of the first Consul Junius Brutus, Anno Urbis conditae 273, Fabio & Furio Coss. The passage of Xerxes's army over the Hellespont began in the end of the fourth year of the 74th Olympiad, that is, in June An. J.P. 4234, and took up one month: and in autumn, three months after, on the full moon, the 16th day of the month Munychion, was the battle at Salamis, and a little after than an eclipse of the sun, which by the calculation fell on Octob. 2. His sixth year therefore began a little before June, suppose in spring An. J.P. 4234, and his first year consequently in spring An. J.P. 4229, as above. Now he reigned almost twenty one years, by the consent of all writers. Add the 7 months of Artabanus, and the sum will be 21 years and about four or five months, which end between midsummer and autumn An. J.P. 4250. At this time therefore began the reign of his successor Artaxerxes, as was to be proved.

The same thing is also confirmed by Julius Africanus, who informs us out of former writers, that the 20th year of this Artaxerxes was the 115th year from the beginning of the reign of Cyrus in Persia, and fell in with An. 4 Olymp. 83. It began therefore with the Olympic year, soon after the summer Solstice, An. J.P. 4269. Subduct nineteen years, and his first year will begin at the same time of the year An. J.P. 4250, as above.

His 7th year therefore began after midsummer An. J.P. 4256; and the Journey of Ezra to Jerusalem in the spring following fell on the beginning of An. J.P. 4257, as above.

CHAPTER 11.

OF THE TIMES OF THE BIRTH AND PASSION OF CHRIST.

THE times of the Birth and Passion of Christ, with such like niceties, being not material to religion, were little regarded by the Christians of the first age. They who began first to celebrate them, placed them in the cardinal periods of the year; as the annunciation of the Virgin Mary, on the 25th of March, which when Julius Caesar corrected the Calendar was the vernal Equinox; the feast of John Baptist on the 24th of June, which was the summer Solstice; the feast of St. Michael on Sept. 29, which was the autumnal Equinox; and the birth of Christ on the winter Solstice, Decemb. 25, which the feasts of St. Stephen, St. John and the Innocents, as near it as they could place them. And because the Solstice in time removed from the 25th of December to the 24th, the 23d, the 22d, and so on backwards, hence some in the following centuries placed the birth of Christ on Decemb. 23, and at length on Decemb. 20: and for the same reason they seem to have set the feast of St. Thomas on Decemb. 21, and that of St. Matthew on Sept 21. So also at the entrance of the Sun into all the signs in the Julian Calendar, they placed the days of other Saints; as the conversion of Paul on Jan. 25, when the Sun entered Aquarius; St. Matthias on Feb. 25, when he entered Pisces; St. Mark on Apr. 25, when he entered Taurus; Corpus Christi on May 26, when he entered Gemini; St. James on July 25, when he entered Cancer; St. Bartholomew on Aug. 24, when he entered Virgo; Simon and Jude on Octob. 28, when he entered Scorpius: and if there were any other remarkable days in the Julian Calendar, they placed the Saints upon them, as St. Barnabas on June 1, where Ovid seems to place the feast of Vesta and Fortuna, and the goddess Matuta; and St. Philip and James on the first of May, a day dedicated both to the Bona Dea, or Magna Mater, and to the goddess Flora, and still celebrated with her rites. All which shows that these days were fixed in the first Christian Calendars by Mathematicians at pleasure, without any ground in tradition; and that the Christians afterwards took up with what they found in the Calendars.

Neither was there any certain tradition about the years of Christ. For the Christians who first began to enquire into these things, as Clemens Alexandrinus, Origen, Tertullian, Julius Africanus, Lactantius, Jerome, St.

Austin, Sulpicius Severus, Prosper, and as many as place the death of Christ in the 15th or 16th year of Tiberius, make Christ to have preached but one year, or at most but two. At length Eusebius discovered four successive Passovers in the Gospel of John, and thereupon set on foot an opinion that he preached three years and an half; and so died in the 19th year of Tiberius. Others afterwards, finding the opinion that he died in the Equinox Mar. 25, more consonant to the times of the Jewish Passover, in the 17th and 20th years, have placed his death in one of those two years. Neither is there any greater certainty in the opinions about the time of his birth. The first Christians placed his baptism near the beginning of the 15th year of Tiberius; and thence reckoning thirty years backwards, placed his birth in the 43d Julian year, the 42d of Augustus and the 28th of the Actiac victory. This was the opinion which obtained in the first ages, till Dionysius Exiguus, placing the baptism of Christ in the 16th year of Tiberius, and misinterpreting the text of Luke 3:23. as if Jesus was only beginning to be 30 years old when he was baptized, invented the vulgar account, in which his birth is placed two years later than before. As therefore relating to these things there is no tradition worth considering; let us lay aside all and examine what prejudices can be gathered from records of good account.

The fifteenth year of Tiberius began Aug. 28, An. J.P. 4727. So soon as the winter was over, and the weather became warm enough, we may reckon that John began to baptize; and that before next winter his fame went abroad, and all the people came to his baptism, and Jesus among the rest. Whence the first Passover after his baptism mentioned John 2:13. was in the 16th year of Tiberius. After this feast Jesus came into the land of Judea, and staid there baptizing, whilst John was baptizing in Aenon, John 3:22, 23. But when he heard that John was cast into prison, he departed into Galilee, Matthew 3:2. being afraid, because the Pharisees had heard that he baptized more disciples than John, John 4:1. and in his journey he passed through Samaria four months before the harvest, John 4:35. that is, about the time of the winter Solstice. For their harvest was between Easter and Whitsunday, and began about a month after the vernal Equinox. *Say not ye, saith he, there are yet four months, and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest;* meaning, that the people in the fields were ready for the Gospel, as his next words show.^{f7}

Therefore was imprisoned about November, in the 18th year of Tiberius; and Christ thereupon went from Judea to Cana of Galilee in December, and

was received there of the Galileans, who had seen all he did at Jerusalem at the Passover: and when a Nobleman of Capernaum heard he was returned into Galilee, and went to him and desired him to come and cure his son, he went not thither yet, but only said,

Go thy way, thy son liveth; and the Nobleman returned and found it so, and believed, he and his house, John 4.

This is the beginning of his miracles in Galilee; and thus far John is full and distinct in relating the actions of his first year, omitted by the other Evangelists. The rest of his history is from this time related more fully by the other Evangelists than by John; for what they relate he omits.

From this time therefore Jesus taught in the Synagogues of Galilee on the sabbath-days, being glorified of all: and coming to his own city Nazareth, and preaching in their Synagogue, they were offended, and thrust him out of the city, and led him to the brow of the hill on which the city was built to cast him headlong; but he passing through the midst of them, went his way, and came and dwelt at Capernaum, Luke 4: And by this time we may reckon the second Passover was either past or at hand.

All this time Matthew passeth over in few words, and here begins to relate the preaching and miracles of Christ.

When Jesus, saith he, had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt at Capernaum, and from that time began to preach and say, Repent, for the kingdom of heaven is at hand, Matthew 4:12.

Afterwards he called his disciples Peter, Andrew, James and John; and then

went about all Galilee, teaching in the Synagogues, — and healing all manner of sickness: — and his fame went throughout all Syria; and they brought unto him all sick people, — and there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan, Matthew 4:18, 25.

All this was done before the sermon on the mount: and therefore we may certainly reckon that the second Passover was past before the preaching of that sermon. The multitudes that followed him from Jerusalem and Judea, show that he had lately been there at the feast. The sermon in the mount

was made when great multitudes came to him from all places, and followed him in the open fields; which is an argument of the summer-season: and in this sermon he pointed at the lilies of the field then in the flower before the eyes of his auditors.

Consider, saith he, the lilies of the field, how they grow; they toil not, neither do they spin; and yet Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, &c. Matthew 6:28.

So therefore the grass of the field was now in flower, and by consequence the month of March with the Passover was past.

Let us see therefore how the rest of the feasts follow in order in Matthew's Gospel: for he was an eye-witness of what he relates, and so tells all things in due order of time, which Mark and Luke do not.

Some time after the sermon in the mount, when the time came that he should be received, that is, when the time of a feast came that he should be received by the Jews, he set his face to go to Jerusalem: and as he went with his disciples in the way, when the Samaritans in his passage through Samaria had denied him lodgings, and a certain Scribe said unto him,

Master, I will follow thee wherever thou goest, Jesus said unto him, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head, Matthew 8:19; Luke 9:51, 57.

The Scribe told Christ he would bear him company in his journey, and Christ replied that he wanted a lodging. Now this feast I take to be the feast of Tabernacles, because soon after I find Christ and his Apostles on the sea of Tiberias in a storm so great, that the ship was covered with water and in danger of sinking, till Christ *rebuked the winds and the sea*, Matthew 8:23. For this storm shows that winter was now come on.

After this Christ did many miracles, and

went about all the cities and villages of Galilee, teaching in their Synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people, Matthew 9;

he then sent forth the twelve to do the like, Matthew 10; and at length when he had received a message from John, and answered it, he said to the multitudes, *From the days of John the Baptist until now the kingdom of heaven suffereth violence*; and upbraided the cities, Chorazin, Bethsaida, and Capernaum, wherein most of his mighty works were done, because they repented not, Matthew 11. Which several passages show, that from the imprisonment of John till now there had been a considerable length of time: the winter was now past, and the next Passover was at hand; for immediately after this, Matthew, in chap. 12:subjoins, that

Jesus went on the sabbath-day through' the corn, and his disciples were an hungered, and began to pluck the ears of corn and to eat, — rubbing them,

saith Luke, *in their hands*: the corn therefore was not only in the ear, but ripe; and consequently the Passover, in which the first-fruits were always offered before the harvest, was now come or past. Luke calls this sabbath, the second prime sabbath, that is, the second of the two great feasts of the Passover. As we call Easter day high Easter, and its octave low Easter or Lowsunday: so Luke calls the feast on the seventh day of the unleavened bread, the second of the two prime sabbaths.

In one of the sabbaths following he went into a Synagogue, and healed a man with a withered hand, Matthew 12:9; Luke 6:6. And when the Pharisees took counsel to destroy him,

he withdrew himself from thence, and great multitudes followed him; and he healed them from all, and charged them that they should not make him known, Matthew 12:14.

Afterwards being in a ship, and the multitude standing on the shore, he spake to them three parables together, taken from the seeds-men sowing the fields, Matthew 13:by which we may know that it was now seed-time, and by consequence that the feast of Tabernacles wa past. After this he went

into his own country, and taught them in their Synagogue, but did not many mighty works there because of their unbelief.

Then the twelve having been abroad a year, returned, and told Jesus all that they had done: and at the same time Herod beheaded John

in prison, and his disciples came and told Jesus; and when Jesus heard it, he took the twelve and departed thence privately by ship into a desert place belonging to Bethsaida: and the people when they knew it, followed him on foot out of the cities, the winter being now past; and he healed their sick, and in the desert fed them to the number of five thousand men, besides women and children, with only five loaves and two fishes, Matthew 14; Luke 9; at the doing of which miracle the Passover of the Jews was nigh, John 6:4. But Jesus went not up to this feast; but *after these things walked in Galilee, because the Jews at the Passover before had taken counsel to destroy him, and still sought to kill him*, John 7:1. Henceforward therefore he is found first in the coast of Tyre and Sidon, then by the sea of Galilee, afterwards in the coast of Caesarea Philippi; and lastly at Capernaum, Matthew 15:21, 29, 16:13, 17:34.

Afterwards when the feast of Tabernacles was at hand, his brethren upbraided him for walking secretly, and urged him to go up to the feast. But he went not till they were gone, and then went up privately, John 7:2; and when the Jews sought to stone him, he escaped, John 8:59. After this he was at the feast of the Dedication in winter, John 10:22; and when they sought again to take him, he fled beyond Jordan, John 10:39, 40; Matthew 19:1; where he stayed till the death of Lazarus, and then came to Bethany near Jerusalem, and raised him, John 11:7, 18; whereupon the Jews took counsel from that time to kill him: and

therefore he walked no more openly among the Jews, but went thence into a country near to the wilderness, into a city called Ephraim; and there continued with his disciples

till the last Passover, in which the Jews put him to death, John 11:53, 54.

Thus have we, in the Gospels of Matthew and John compared together, the history of Christ's actions in continual order during five Passovers. John is more distinct in the beginning and end; Matthew in the middle: what either omits, the other supplies. The first Passover was between the baptism of Christ and the imprisonment of John, John 2:13; the second within four months after the imprisonment of John, and Christ's beginning to preach in Galilee, John 4:35; and therefore it was either that feast to which Jesus went up, when the Scribe desired to follow him, Matthew 8:19; Luke 9:51, 57; or the feast before it. The third was the next feast after it, when the corn was eared and ripe, Matthew 12:1; Luke 6:1. the fourth was that

which was nigh at hand when Christ wrought the miracle of the five loaves, Matthew 14:15; John 6:4, 5; and the fifth was that in which Christ suffered, Matthew 20:17; John 12:1.

Between the first and second Passover John and Christ baptized together, till the imprisonment of John, which was four months before the second. Then Christ began to preach, and call his disciples; and after he had instructed them a year, sent them to preach in the cities of the Jews: at the same time John hearing of the fame of Christ, sent to him to know who he was. At the third, the chief Priests began to consult about the death of Christ. A little before the fourth, the twelve after they had preached a year in all the cities, returned to Christ; and at the same time Herod beheaded John in prison, after he had been in prison two years and a quarter: and thereupon Christ fled into the desert for fear of Herod. The fourth Christ went not up to Jerusalem for fear of the Jews, who at the Passover before had consulted his death, and because his time was not yet come. Thenceforward therefore till the feast of Tabernacles he walked in Galilee, and that secretly for fear of Herod: and after the feast of Tabernacles he returned no more into Galilee, but sometimes was at Jerusalem, and sometimes retired beyond Jordan, or to the city of Ephraim by the wilderness, till the Passover in which he was betrayed, apprehended, and crucified.

John therefore baptized two summers, and Christ preached three. The first summer John preached to make himself known, in order to give testimony to Christ. Then, after Christ came to his baptism and was made known to him, he baptized another summer, to make Christ known by his testimony; and Christ also baptized the same summer, to make himself the more known: and by reason of John's testimony there came more to Christ's baptism than to John's. The winter following John was imprisoned; and now his course being at an end, Christ entered upon his proper office of preaching in the cities. In the beginning of his preaching he completed the number of the twelve Apostles, and instructed them all the first year in order to send them abroad. Before the end of this year, his fame by his preaching and miracles was so far spread abroad, that the Jews at the Passover following consulted how to kill him. In the second year of his preaching, it being no longer safe for him to converse openly in Judea, he sent the twelve to preach in all their cities: and in the end of the year they returned to him, and told him all they had done. All the last year the twelve continued with him to be instructed more perfectly, in order to their

preaching to all nations after his death. And upon the news of John's death, being afraid of Herod as well as of the Jews, he walked this year more secretly than before; frequenting deserts, and spending the last half of the year in Judea, without the dominions of Herod.

Thus have we in the Gospels of Matthew and John all things told in due order, from the beginning of John's preaching to the death of Christ, and the years distinguished from one another by such essential characters that they cannot be mistaken. The second Passover is distinguished from the first, by the interposition of John's imprisonment. The third is distinguished from the second, by a double character: first, by the interposition of the feast to which Christ went up, Matthew 8:19; Luke 9:57; and secondly, by the distance of time from the beginning of Christ's preaching: for the second was in the beginning of his preaching, and the third so long after, that before it came Christ said, *from the days of John the Baptist until now*, &c. and upbraided the cities of Galilee for their not repenting at his preaching, and mighty works done in all that time. The fourth is distinguished from the third, by the mission of the twelve from Christ to preach in the cities of Judea in all the interval. The fifth is distinguished from all the former by the twelve's being returned from preaching, and continuing with Christ during all the interval, between the fourth and the fifth, and by the passion and other infallible characters.

Now since the first summer of John's baptizing fell in the fifteenth year of the Emperor Tiberius, and by consequence the first of these five Passovers in his sixteenth year; the last of them, in which Jesus suffered, will fall on the twentieth year of the same Emperor; and by consequence in the Consulship of Fabius and Vitellius, in the 79th Julian year, and year of Christ 34, which was the sabbatical year of the Jews. And that it did so, I further confirm by these arguments.

I take it for granted that the passion was on Friday the 14th day of the month Nisan, the great feast of the Passover on Saturday the 15th day of Nisan, and the resurrection on the day following. Now the 14th day of Nisan always fell on the full moon next after the vernal Equinox; and the month began at the new moon before, not at the true conjunction, but at the first appearance of the new moon: for the Jews referred all the time of the silent moon, as they phrased it, that is, of the moon's disappearing, to the old moon; and because the first appearance might usually be about 18 hours after the true conjunction, they therefore began their month from the

sixth hour at evening, that is, at sun set, next after the eighteenth hour from the conjunction. And this rule they called Jah, designing by the letters * and * the number 18.

I know that Epiphanius tells us, if some interpret his words rightly, that the Jews used a vicious cycle and thereby anticipated the legal new moons by two days. But this surely he spake not as a witness, for he neither understood Astronomy nor Rabbinical learning, but as arguing from his erroneous hypothesis about the time of the passion. For the Jews did not anticipate, but postpone their months: they thought it lawful to begin their months a day later than the first appearance of the new moon, because the new moon continued for more days than one; but not a day sooner, lest they should celebrate the new moon before there was any. And the Jews still keep a tradition in their books, that the Sanhedrim used diligently to define the new moons by sight: sending witnesses into mountainous places, and examining them about the moon's appearing, and translating the new moon from the day they had agreed on to the day before, as often as witnesses came from distant regions, who had seen it a day sooner than it was seen at Jerusalem. According to Josephus, one of the Jewish Priests who had ministered in the temple, tells us that the Passover was kept *on the 14th day of Nisan, according to the moon, when the sun was in Aries*. This is confirmed also by two instances, recorded by him, which totally overthrow the hypothesis of the Jews using a vicious cycle. For that year in which Jerusalem was taken and destroyed, he saith, the Passover was on the 14th day of the month Xanticus, which according to Josephus is our April; and that five years before, it fell on the 8th day of the same month. Which two instances agree with the course of the moon.

Computing therefore the new moons of the first month according to the course of the moon and the rule Jah, and thence counting 14 days, I find that the 14th day of this month in the year of Christ 31, fell on Tuesday March 27; in the year 32, on Sunday Apr. 13; in the year 33, on Friday Apr. 3; in the year 34, on Wednesday March 24, or rather, for avoiding the Equinox which fell on the same day, and for having a fitter time for harvest, on Thursday Apr. 22. also in the year 35, on Tuesday Apr. 12. and in the year 36, on Saturday March 31.

But because the 15th and 21st days of Nisan, and a day or two of Pentecost, and the 10th, 15th, and 22d of Tisri, were always sabbatical days or days of rest, and it was inconvenient on two sabbaths together to

be prohibited burying their dead and making ready fresh meat, for in that hot region their meat would be apt in two days to corrupt: to avoid these and such like inconveniences, the Jews postponed their months a day, as often as the first day of the month Tisri, or, which is all one, the third of the month Nisan, was Sunday, Wednesday or Friday: and this rule they called Adu, by the letters * signifying the numbers 1, 4, 6; that is, the 1st, 4th, and 6th days of the week; which days we call Sunday, Wednesday and Friday. Postponing therefore by this rule the months found above; the 14th day of the month Nisan will fall in the year of Christ 31, on Wednesday March 28; in the year 32, on Monday Apr. 14; in the year 33, on Friday Apr. 3; in the year 34, on Friday Apr. 23; in the year 35, on Wednesday Apr. 13; and in the year 36, on Saturday March 31.

By this computation therefore the year 32 is absolutely excluded, because the Passion cannot fall on Friday without making it five days after the full moon, or two days before it; whereas it ought to be upon the day of the full moon, or the next day. For the same reason the years 31, and 35 are excluded, because in them the Passion cannot fall on Friday, without making it three days after the full moon, or four days before it: errors so enormous, that they would be very conspicuous in the heavens to every vulgar eye. The year 36 is contended for by few or none, and both this and the year 35 may be thus excluded.

Tiberius in the beginning of his reign made Valerius Gratus President of Judea; and after 11 years, substituted Pontius Pilate, who governed 10 years. Then Vitellius, newly made President of Syria, deprived him of his honor, substituting Marcellus, and at length sent him to Rome: but, by reason of delays, Tiberius died before Pilate got thither. In the mean time Vitellius, after he had deposed Pilate, came to Jerusalem in the time of the Passover, to visit that Province as well as others in the beginning of his office; and in the place of Caiaphas, then High Priest, created Jonathas the son of Ananus, or Annas as he is called in scripture. Afterwards, when Vitellius was returned to Antioch, he received letters from Tiberius, to make peace with Artabanus king of the Parthians. At the same time the Alans, by solicitation of Tiberius, invaded the kingdom of Artabanus; and his subjects also, by the procurement of Vitellius, soon after rebelled: for Tiberius thought that Artabanus, thus pressed with difficulties, would more readily accept the conditions of peace. Artabanus therefore straightway gathering a greater army, oppressed the rebels; and then meeting Vitellius at Euphrates, made a league with the Romans. After this Tiberius

commanded Vitellius to make war upon Aretas King of Arabia. He therefore leading his army against Aretas, went together with Herod to Jerusalem, to sacrifice at the public feast which was then to be celebrated. Where being received honorably, he stayed three days, and in the mean while translated the high Priesthood from Jonathas to his brother Theophilus: and the fourth day, receiving letters of the death of Tiberius, made the people swear allegiance to Caius the new Emperor; and recalling his army, sent them into quarters. All this is related by Josephus Antiq. Lib. 18. c. 6, 7. Now Tiberius reigned 22 years and 7 months, and died March 16, in the beginning of the year of Christ 37; and the feast of the Passover fell on April 20 following, that is, 35 days after the death of Tiberius: so that there were about 36 or 38 days, for the news of his death to come from Rome to Vitellius at Jerusalem; which being a convenient time for that message, confirms that the feast which Vitellius and Herod now went up to was the Passover. For had it been the Pentecost, as is usually supposed, Vitellius would have continued three months ignorant of the Emperor's death: which is not to be supposed. However, the things done between this feast and the Passover which Vitellius was at before, namely, the stirring up a sedition in Parthia, the quieting that sedition, the making a league after that with the Parthians, the sending news of that league to Rome, the receiving new orders from thence to go against the Arabians, and the putting those orders in execution; required much more time than the fifty days between the Passover and Pentecost of the same year: and therefore the Passover which Vitellius first went up to, was in the year before. Therefore Pilate was deposed before the Passover A.C. 36, and by consequence the passion of Christ was before that Passover: for he suffered not under Vitellius, nor under Vitellius and Pilate together, but under Pilate alone.

Now it is observable that the high Priesthood was at this time become an annual office, and the Passover was the time of making a new high Priest. For Gratus the predecessor of Pilate, saith Josephus, made Ismael high Priest after Ananus; and a while after, suppose a year, deposed him, and substituted Eleazar, and a year after Simon, and after another year Caiaphas; and then gave way to Pilate. So Vitellius at one Passover made Jonathas successor to Caiaphas, and at the next Theophilus to Jonathas. Hence Luke tells us, that in the 15th year of Tiberius, Annas and Caiaphas were high Priests, that is, Annas till the Passover, and Caiaphas afterwards. Accordingly John speaks of the high Priesthood as an annual office: for he

tells us again and again, in the last year of Christ's preaching, that Caiaphas was high Priest for that year, John 11:49, 51; 17:13. And the next year Luke tells you, that Annas was high Priest, Acts 4:6. Theophilus was therefore made high Priest in the first year of Caius, Jonathas in the 22d year of Tiberius, and Caiaphas in the 21st year of the same Emperor: and therefore, allotting a year to each, the Passion, when Annas succeeded Caiaphas, could not be later than the 20th year of Tiberius, A.C. 34.

Thus there remain only the years 33 and 34 to be considered; and the year 33 I exclude by this argument. In the Passover two years before the Passion, when Christ went through the corn, and his disciples plucked the ears, and rubbed them with their hands to eat; this ripeness of the corn shows that the Passover then fell late: and so did the Passover A.C. 32, April 14. but the Passover A.C. 31, March 28th, fell very early. It was not therefore two years after the year 31, but two years after 32 that Christ suffered.

Thus all the characters of the Passion agree to the year 34; and that is the only year to which they all agree.

CHAPTER 12.

OF THE PROPHECY OF THE SCRIPTURE OF TRUTH.

THE kingdoms represented by the second and third Beasts, or the Bear and Leopard, are again described by Daniel in his last Prophecy written in the third year of Cyrus over Babylon, the year in which he conquered Persia. For this Prophecy is a commentary upon the Vision of the Ram and He-Goat.

Behold, saith he, there shall stand up yet three kings in Persia, [Cyrus, Cambyses, and Darius Hytaspes] and the fourth [Xerxes] shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king [Alexander the Great] shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity [but after their death,] nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those. Alexander

the great having conquered all the Persian Empire, and some part of India, died at Babylon a month before the summer Solstice, in the year of Nabonassar 425: and his captains gave the monarchy to his bastard brother Philip Aridaeus, a man disturbed in his understanding; and made Perdiccas administrator of the kingdom. Perdiccas with their consent made Meleager commander of the army, Seleucus master of the horse, Craterus treasurer of the kingdom, Antipater governor of Macedon and Greece, Ptolemy governor of Egypt; Antigonus governor of Pamphylia, Lycia, Lycaonia, and Phrygia major; Lysimachus governor of Thrace, and other captains governors of other Provinces; as many as had been so before in the days of Alexander the great. The Babylonians began now to count by a new AEra, which they called the AEra of Philip, using the years of Nabonassar, and reckoning the 425th year of Nabonassar to be the first year of Philip.

Roxana, the wife of Alexander being left big with child, and about three or four months after brought to bed of a son, they called him Alexander, saluted him King, and joined him with Philip, whom they had before placed in the throne. Philip reigned three years under the administratorship of Perdiccas, two years more under the administratorship of Antipater, and above a year more under that of Polyperchon; in all six years and four

months; and then was slain with his Queen Eurydice in September by the command of Olympias the mother of Alexander the great. The Greeks being disgusted at the cruelties of Olympias, revolted to Cassander the son and successor of Antipater. Cassander affecting the dominion of Greece, slew Olympias; and soon after shut up the young king Alexander, with his mother Roxana, in the castle of Amphipolis, under the charge of Glaucias, An. Nabonass. 432. The next year Ptolemy, Cassander and Lysimachus, by means of Seleucus, formed a league against Antigonus; and after certain wars made peace with him, An. Nabonass. 438, upon these conditions: that Cassander should command the forces of Europe till Alexander the son of Roxana came to age; and that Lysimachus should govern Thrace, Ptolemy Egypt and Lybia, and Antigonus all Asia. Seleucus had possessed himself of Mesopotamia, Babylonia, Susiana and Media, the year before. About three years after Alexander's death he was made governor of Babylon by Antipater; then was expelled by Antigonus; but now he recovered and enlarged his government over a great part of the East: which gave occasion to a new AEra, called AEra Seleucidarum. Not long after the peace made with Antigonus, Diodorus saith the same Olympic year; Cassander, seeing that Alexander the son of Roxana grew up, and that it was discoursed throughout Macedonia that it was fit he should be set at liberty, and take upon him the government of his father's kingdom, commanded Glaucias the governor of the castle to kill Roxana and the young king Alexander her son, and conceal their deaths. Then Polyperchon set up Hercules, the son of Alexander the great by Barsine, to be king; and soon after, at the solicitation of Cassander, caused him to be slain. Soon after that, upon a great victory at sea got by Demetrius the son of Antigonus over Ptolemy, Antigonus took upon himself the title of king, and gave the same title to his son. This was An. Nabonass. 441. After his example, Seleucus, Cassander, Lysimachus and Ptolemy, took upon themselves the title and dignity of kings, having abstained from this honor while there remained any of Alexander's race to inherit the crown. Thus the monarchy of the Greeks for want of an heir was broken into several kingdoms; four of which, seated *to the four winds of heaven*, were very eminent. For Ptolemy reigned over Egypt, Lybia and Ethiopia; Antigonus over Syria and the lesser Asia; Lysimachus over Thrace; and Cassander over Macedon, Greece and Epirus, as above.

Seleucus at this time reigned over the nations which were beyond Euphrates, and belonged to the bodies of the two first Beasts; but after six

years he conquered Antigonus, and thereby became possessed of one of the four kingdoms. For Cassander being afraid of the power of Antigonus, combined with Lysimachus, Ptolemy and Seleucus, against him: and while Lysimachus invaded the parts of Asia next the Hellespont, Ptolemy subdued Phoenicia and Coelosyria, with the sea-coasts of Asia.

Seleucus came down with a powerful army into Cappadocia, and joining the confederate forces, fought Antigonus in Phrygia and slew him, and seized his kingdom, An. Nabonass. 447. After which Seleucus built Antioch, Seleucia, Laodicea, Apamea, Berrhaea, Edessa, and other cities in Syria and Asia; and in them granted the Jews equal privileges with the Greeks.

Demetrius the son of Antigonus retained but a small part of his father's dominions, and at length lost Cyprus to Ptolemy; but afterwards killing Alexander, the son and successor of Cassander king of Macedon, he seized his kingdom, An. Nabonass. 454. Sometime after, preparing a very great army to recover his father's dominions in Asia; Seleucus, Ptolemy, Lysimachus and Pyrrhus king of Epirus, combined against him; and Pyrrhus invading Macedon, corrupted the army of Demetrius, put him to flight, seized his kingdom, and shared it with Lysimachus. After seven months, Lysimachus beating Pyrrhus, took Macedon from him, and held it five years and a half, uniting the kingdoms of Macedon and Thrace. Lysimachus in his wars with Antigonus and Demetrius, had taken from them Caria, Lydia, and Phrygia; and had a treasure in Pergamus, a castle on the top of a conical hill in Phrygia, by the river Caicus, the custody of which he had committed to one Philataerus, who was at first faithful to him, but in the last year of his reign revolted. For Lysimachus, having at the instigation of his wife Arsinoe, slain first his own son Agathocles, and then several that lamented him; the wife of Agathocles fled with her children and brothers, and some others of their friends, and solicited Seleucus to make war upon Lysimachus; whereupon Philataerus also, who grieved at the death of Agathocles, and was accused thereof by Arsinoe, took up arms, and sided with Seleucus. On this occasion Seleucus and Lysimachus met and fought in Phrygia; and Lysimachus being slain in the battle, lost his kingdom to Seleucus, An. Nabonass. 465. Thus the Empire of the Greeks, which at first brake into four kingdoms, became now reduced into two notable ones, henceforward called by Daniel the kings of the South and North. For Ptolemy now reigned over Egypt, Lybia, Ethiopia, Arabia, Phoenicia, Coelosyria, and Cyprus; and Seleucus, having united three of the four

kingdoms, had a dominion scarce inferior to that of the Persian Empire, conquered by Alexander the great. All which is thus represented by Daniel: *And the king of the South [Ptolemy] shall be strong, and one of his Princes [Seleucus, one of Alexander's Princes] shall be strong above him, and have dominion; his dominion shall be a great dominion.*

After Seleucus had reigned seven months over Macedon, Greece, Thrace, Asia, Syria, Babylonia, Media, and all the East as far as India; Ptolemy Ceraunus, the younger brother of Ptolemy Philadelphus king of Egypt, slew him treacherously, and seized his dominions in Europe: while Antiochus Soter, the son of Seleucus, succeeded his father in Asia, Syria, and most of the East; and after nineteen or twenty years was succeeded by his son Antiochus Theos; who having a lasting war with Ptolemy Philadelphus, at length composed the same by marrying Berenice the daughter of Philadelphus: but after a reign of fifteen years, his first wife Laodice poisoned him, and set her son Seleucus Callinicus upon the throne. Callinicus in the beginning of his reign, by the impulse of his mother Laodice, besieged Berenice in Daphne near Antioch, and slew her with her young son and many of her women. Whereupon Ptolemy Euergetes, the son and successor of Philadelphus, made war upon Callinicus; took from him Phoenicia, Syria, Cilicia, Mesopotamia, Babylonia, Susiana, and some other regions; and carried back into Egypt 40000 talents of silver, and 2500 images of the Gods, amongst which were the Gods of Egypt carried away by Cambyzes. Antiochus Hierax at first assisted his brother Callinicus, but afterwards contended with him for Asia. In the mean time Eumenes governor of Pergamus beat Antiochus, and took from them both all Asia westward of mount Taurus. This was in the fifth year of Callinicus, who after an inglorious reign of 20 years was succeeded by his son Seleucus Ceraunus; and Euergetes after four years more, An. Nabonass. 527, was succeeded by his son Ptolemy Philopator. All which is thus signified by Daniel: *And in the end of years they [the kings of the South and North] shall join themselves together: for the king's daughter of the South [Berenice] shall come to the king of the North to make an agreement, but she shall not retain the power of the arm; neither shall she stand, nor her seed, but she shall be delivered up, and he [Callinicus] that brought her, and he whom she brought forth, and they that strengthened her in [those] times, [or defended her in the siege of Daphne.] But out of a branch of her roots shall one stand up in his seat [her brother Euergetes] who shall come with an army, and shall enter into the fortress [or fenced*

cities] of the king of the North, and shall act against them and prevail: and shall carry captives into Egypt, their Gods with their Princes and precious vessels of silver and gold; and he shall continue some years after the king of the North.

Seleucus Ceraunus, inheriting the remains of his father's kingdom, and thinking to recover the rest, raised a great army against the governor of Pergamus, now King thereof, but died in the third year of his reign. His brother and successor, Antiochus Magnus, carrying on the war, took from the King of Pergamus almost all the lesser Asia, recovering also the Provinces of Media, Persia and Babylonia, from the governors who had revolted: and in the fifth year of his reign invading Coelosyria, he with little opposition possessed himself of a good part thereof; and the next year returning to invade the rest of Coelosyria and Phoenicia, beat the army of Ptolemy Philopator near Berytus; he then invaded Palestine and the neighboring parts of Arabia, and the third year returned with an army of 78000: but Ptolemy coming out of Egypt with an army of 75000, fought and routed him at Raphia near Gaza, between Palestine and Egypt; and recovered all Phoenicia and Coelosyria, Ann. Nabonass. 532. Being puffed up with this victory, and living in all manner of luxury, the Egyptians revolted, and had wars with him, but were overcome; and in the broils sixty thousand Egyptian Jews were slain. All which is thus described by Daniel:

But his sons [Seleucus Ceraunus, and Antiochus Magnus, the sons of Callinicus] *shall be stirred up, and shall gather a great army; and he* [Antiochus Magnus] *shall come effectually and overflow, and pass through and return, and* [again the next year] *be stirred up* [marching even] *to his fortress,* [the frontier towns of Egypt;] *and the King of the South shall be moved with choler, and come forth* [the third year] *and fight with him, even with the King of the North; and he* [the King of the North] *shall lead forth a great multitude, but the multitude shall be given into his hand. And the multitude being taken away, his heart shall be lifted up, and he shall cast down many ten thousands; but he shall not be strengthened by it: for the king of the North shall return, &c.*

About twelve years after the battle between Philopator and Antiochus, Philopator died; and left his kingdom to his young son Ptolemy Epiphanes, a child of five years old. Thereupon Antiochus Magnus confederated with Philip king of Macedon, that they should each invade the dominions of Epiphanes which lay next to them. Hence arose a various war between Antiochus and Epiphanes, each of them seizing Phoenicia and Coelosyria

by turns; whereby those countries were much afflicted by both parties. First Antiochus seized them; then one Scopas being sent with the army of Egypt, recovered them from Antiochus: the next year, An. Nabonass. 550, Antiochus fought and routed Scopas near the fountains of Jordan, besieged him in Sidon, took the city, and recovered Syria and Phoenicia from Egypt, the Jews coming over to him voluntarily. But about three years after, preparing for a war against the Romans, he came to Raphia on the borders of Egypt; made peace with Epiphanes, and gave him his daughter Cleopatra: next autumn he passed the Hellespont to invade the cities of Greece under the Roman protection, and took some of them; but was beaten by the Romans the summer following, and forced to return back with his army into Asia. Before the end of the year the fleet of Antiochus was beaten by the fleet of the Romans near Phocaea: and at the same time Epiphanes and Cleopatra sent an embassy to Rome to congratulate the Romans on their success against their father Antiochus, and to exhort them to prosecute the war against him into Asia. The Romans beat Antiochus again at sea near Ephesus, passed their army over the Hellespont, and obtained a great victory over him by land, took from him all Asia, westward of mount Taurus, gave it to the King of Pergamus who assisted them in the war; and imposed a large tribute upon Antiochus. Thus the King of Pergamus, by the power of the Romans, recovered what Antiochus had taken from him; and Antiochus retiring into the remainder of his kingdom, was slain two years after by the Persians, as he was robbing the Temple of Jupiter Belus in Elymais, to raise money for the Romans. All which is thus described by Daniel. *For the King of the North [Antiochus] shall return, and shall set forth a multitude greater than the former; and shall certainly come, after certain years, with a great army and with much riches. And in those times there shall many stand up against the King of the South [particularly the Macedonians;] also the robbers of thy people [the Samaritans, &c.] shall exalt themselves to establish the vision, but they shall fall. So the King of the North shall come, and cast up a mount, and take the most fenced cities; and the arms of the South shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which shall fail in his hand. He shall also set his face to go with the strength [or army] of all his kingdom, and make an agreement with him [at Raphia;] and he shall give him the daughter of women corrupting her; but she shall not stand his side, neither be for him. After this he shall turn his*

face unto the Isles, and shall take many: but a Prince for his own behalf [the Romans] shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face towards the fort of his own land: but he shall stumble and fall, and not be found.

Seleucus Philopator succeeded his father Antiochus, Anno Nabonass. 561, and reigned twelve years, but did nothing memorable, being sluggish, and intent upon raising money for the Romans to whom he was tributary. He was slain by Heliodorus, whom he had sent to rob the Temple of Jerusalem. Daniel thus describes his reign. *Then shall stand up in his estate a raiser of taxes in the glory of the kingdom, but within few days he shall be destroyed, neither in anger nor in battle.*

A little before the death of Philopator, his son Demetrius was sent hostage to Rome, in the place of Antiochus Epiphanes, the brother of Philopator; and Antiochus was at Athens in his way home from Rome, when Philopator died: whereupon Heliodorus the treasurer of the kingdom, stepped into the throne. But Antiochus so managed his affairs, that the Romans kept Demetrius at Rome; and their ally the King of Pergamus expelled Heliodorus, and placed Antiochus in the throne, while Demetrius the right heir remained an hostage at Rome. Antiochus being thus made King by the friendship of the King of Pergamus reigned powerfully over Syria and the neighboring nations: but carried himself much below his dignity, stealing privately out of the palace, rambling up and down the city in disguise with one or two of his companions; conversing and drinking with people of the lowest rank, foreigners and strangers; frequenting the meetings of dissolute persons to feast and revel; clothing himself like the Roman candidates and officers, acting their parts like a mimic, and in public festivals jesting and dancing with servants and light people, exposing himself by all manner of ridiculous gestures. This conduct made some take him for a madman, and call him Antiochus Epimanes. In the first year of his reign he deposed Onias the high-Priest, and sold the high-Priesthood to Jason the younger brother of Onias: for Jason had promised to give him 440 talents of silver for that office, and 150 more for a license to erect a place of exercise for the training up of youth in the fashions of the heathen; which license was granted by the King, and put in execution by Jason. The King sending one Appolonius into Egypt to the coronation of Ptolemy Philometor, the young son of Philometor and Cleopatra, and knowing Philometor not to be well affected to his affairs in Phoenicia, provided for

his own safety in those parts; and for that end came to Joppa and Jerusalem, where he was honorably received; from thence he went in like manner with his little army to the cities of Phoenicia, to establish himself against Egypt, by courting the people, and distributing extraordinary favors amongst them. All which is thus represented by Daniel. *And in his* [Philometor's] *estate shall stand up a vile person, to whom they* [the Syrians who set up Heliodorus] *shall not give the honor of the kingdom. Yet he shall come in peaceably, and obtain the kingdom by flatteries* [made principally to the King of Pergamus;] *and the arms* [which in favor of Heliodorus oppose him] *shall be overflowed with a flood from before him, and be broken; yea also* [Onias the high-Priest] *the Prince of the covenant. And after the league made with him,* [the King of Egypt, by sending Apollonius to his coronation] *he shall work deceitfully* [against the King of Egypt,] *for he shall come up and shall become strong* [in Phoenicia] *with a small people. And he shall enter into the quiet and plentiful cities of the Province* [of Phoenicia;] *and* [to ingratiate himself with the Jews of Phoenicia and Egypt, and with their friends] *he shall do that which his fathers have not done, nor his fathers fathers: he shall scatter among them the prey and the spoil, and the riches* [extracted from other places;] *and shall forecast his devices against the strong holds* [of Egypt] *even for a time.*

These things were done in the first year of his reign, An. Nabonass. 573. And thence forward he forecast his devices against the strong holds of Egypt, until the sixth year. For three years after, that is in the fourth year of his reign, Menelaus bought the high-Priesthood from Jason, but not paying the price was sent for by the King; and the King, before he could hear the cause, went into Cilicia to appease a sedition there, and left Andronicus his deputy at Antioch; in the mean time the brother of Menelaus, to make up the money, conveyed several vessels out of the Temple, selling some of them at Tyre, and sending others to Andronicus. When Menelaus was reproved for this by Onias, he caused Onias to be slain by Andronicus: for which fact the King at his return from Cilicia caused Andronicus to be put to death. Then Antiochus prepared his second expedition against Egypt, which he performed in the sixth year of his reign, An. Nabonass. 578: for upon the death of Cleopatra, the governors of her son the young King of Egypt claimed Phoenicia and Coelosyria from him as her dowry; and to recover those countries raised a great army. Antiochus considering that his father had not quitted the possession of those countries, denied they were

her dowry; and with another great army met and fought the Egyptians on the borders of Egypt, between Pelusium and the mountain Casius. He there beat them, and might have destroyed their whole army, but that he rode up and down, commanding his soldiers not to kill them, but to take them alive: by which humanity he gained Pelusium, and soon after all Egypt; entering it with a vast multitude of foot and chariots, elephants and horsemen, and a great navy. Then seizing the cities of Egypt as a friend, he marched to Memphis, laid the whole blame of the war upon Eulaeus the King's governor, entered into outward friendship with the young King, and took upon him to order the affairs of the kingdom. While Antiochus was thus employed, a report being spread in Phoenicia that he was dead, Jason to recover the high-Priesthood assaulted Jerusalem with above a thousand men, and took the city: hereupon the King thinking Judea had revolted, came out of Egypt in a furious manner, re-took the city, slew forty thousand of the people, made as many prisoners, and sold them to raise money; went into the Temple, spoiled it of its treasures, ornaments, utensils, and vessels of gold and silver, amounting to 1800 talents; and carried all away to Antioch. This was done in the year of Nabonassar 578, and is thus described by Daniel. *And he shall stir up his power, and his courage against the King of the South with a great army; and the King of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they, even Antiochus and his friends, shall forecast devices against him, as is represented above; yea, they that feed of the portion of his meat, shall betray and destroy him, and his army shall be overthrown, and many shall fall down slain. And both these Kings hearts shall be to do mischief; and they, being now made friends, shall speak lies at one table, against the Jews and against the holy covenant; but it shall not prosper: for yet the end, in which the setting up of the abomination of desolation is to prosper, shall be at the time appointed. Then shall he return into his land with great riches, and his heart shall be against the holy covenant, and he shall act, against it by spoiling the Temple, and return into his own land.*

The Egyptians of Alexandria seeing Philometor first educated in luxury by the Eunuch Aulæus, and now in the hands of Antiochus, gave the kingdom to Euergetes, the younger brother of Philometor. Whereupon Antiochus pretending to restore Philometor, made war upon Euergetes; beat him at sea, and besieged him and his sister Cleopatra in Alexandria: while the besieged Princes sent to Rome to implore the assistance of the Senate.

Antiochus finding himself unable to take the city that year, returned into Syria, leaving Philometor at Memphis to govern Egypt in his absence. But Philometor made friendship with his brother that winter; and Antiochus, returning the next spring An. Nabonass. 580, to besiege both the brothers in Alexandria, was met in the way by the Roman Ambassadors, Popilius Laena, C. Decimius, and C. Hostilius: he offered them his hand to kiss, but Popilius delivering to him the tables wherein the message of the Senate was written, bade him read those first. When he had read them, he replied that he would consider with his friends what was fit to be done; but Popilius drawing a circle about him, bade him answer before he went out of it: Antiochus, astonished at this blunt and unusual imperiousness, made answer he would do what the Romans demanded; and then Popilius gave the King his hand to kiss, and he returned out of Egypt. The same year, An. Nabonass. 580, his captains by his order spoiled and slaughtered the Jews, profaned the Temple, set up the worship of the heathen Gods in all Judea, and began to persecute and make war upon those who would not worship them: which actions are thus described by Daniel. *At the time appointed he shall come again towards the South, but the latter shall not be as the former. For the ships of Chittim shall come, with an embassy from Rome, against him. Therefore he shall be grieved, and return, and have indignation against the holy covenant. So shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.*

In the same year that Antiochus by the command of the Romans retired out of Egypt, and set up the worship of the Greeks in Judea; the Romans conquered the kingdom of Macedon, the fundamental kingdom of the Empire of the Greeks, and reduced it into a Roman Province; and thereby began to put an end to the reign of Daniel's third Beast. This is thus expressed by Daniel. *And after him Arms*, that is the Romans, *shall stand up*. As * signifies *after the King*, Daniel 11:8; so * may signify *after him*. *Arms* are every where in this Prophecy of Daniel put for the military power of a kingdom: and they stand up when they conquer and grow powerful. Hitherto Daniel described the actions of the Kings of the North and South; but upon the conquest of Macedon by the Romans, he left off describing the actions of the Greeks, and began to describe those of the Romans in Greece. They conquered Macedon, Illyricum and Epirus, in the year of Nabonassar 580. 35 years after, by the last will and testament of Attalus the last King of Pergamus, they inherited that rich and flourishing kingdom, that is, all Asia westward of mount Taurus; 69 years after they conquered

the kingdom of Syria, and reduced it into a Province, and 34 years after they did the like to Egypt. By all these steps the Roman Arms stood up over the Greeks: and after 95 years more, by making war upon the Jews, *they polluted the sanctuary of strength, and took away the daily sacrifice, and then placed the abomination of desolation.* For this abomination was placed after the days of Christ, Math 24:15. In the 16th year of the Emperor Adrian, A.C. 132, they placed this abomination by building a Temple to Jupiter Capitolinus, where the Temple of God in Jerusalem had stood. Thereupon the Jews under the conduct of Barchochab rose up in arms against the Romans, and in the war had 50 cities demolished, 985 of their best towns destroyed, and 580000 men slain by the sword; and in the end of the war, A.C. 136, were banished Judea upon pain of death, and thenceforward the land remained desolate of its old inhabitants.

In the beginning of the Jewish war in Nero's reign, the Apostles fled out of Judea with their flocks; some beyond Jordan to Pella and other places, some into Egypt, Syria, Mesopotamia, Asia minor, and elsewhere. Peter and John came into Asia, and Peter went thence by Corinth to Rome; but John staying in Asia, was banished by the Romans into Patmos, as the head of a party of the Jews, whose nation was in war with the Romans. By this dispersion of the Christian Jews, the Christian religion, which was already propagated westward as far as Rome, spread fast into all the Roman Empire, and suffered many persecutions under it till the days of Constantine the great and his sons: all which is thus described by Daniel. *And such as do wickedly against the covenant, shall he, who places the abomination, cause to dissemble, and worship heathen Gods; but the people among them who do know their God, shall be strong and act. And they that understand among the people, shall instruct many: yet they shall fall by the sword, and by flame, and by captivity, and by spoil many days. Now when they shall fall, they shall be holpen with a little help, viz. in the reign of Constantine the great; and at that time by reason of their prosperity, many shall come over to them from among the heathen, and cleave to them with dissimulation. But of those of understanding there shall still fall to try God's people by them, and to purge them from the dissemblers, and to make them white even to the time of the end: because it is yet for a time appointed.*

Hitherto the Roman Empire continued entire; and under this dominion, the little horn of the He-Goat continued *mighty, but not by his own power.* But now, by the building of Constantinople, and endowing it with a Senate and

other like privileges with Rome; and by the division of the Roman Empire into the two Empires of the Greeks and Latins, headed by those two cities; a new scene of things commences, in which a *King*, the Empire of the Greeks, *doth according to his will, and*, by setting his own laws above the laws of God, *exalts and magnifies himself above every God, and speaks marvellous things against the God of Gods, and shall prosper till the indignation be accomplished. — Neither shall he regard the God of his fathers, nor the lawful desire of women in matrimony, nor any God, but shall magnify himself above all. And in his seat he shall honor Mahuzzims*, that is, strong guardians, the souls of the dead; *even with a God whom his fathers knew not shall he honor them*, in their Temples, *with gold and silver, and with precious stones and valuable things*. All which relates to the overspreading of the Greek Empire with Monks and Nuns, who placed holiness in abstinence from marriage; and to the invocation of saints and veneration of their relics, and such like superstitions, which these men introduced in the fourth and fifth centuries. *And at the time of the end the King of the South*, or the Empire of the Saracens, *shall push at him; and the King of the North*, or Empire of the Turks, *shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries of the Greeks, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon:* that is, those to whom his Caravans pay tribute. *He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape; but he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Lybians and Ethiopians shall be at his steps.* All these nations compose the Empire of the Turks, and therefore this Empire is here to be understood by the King of the North. They compose also the body of the He-Goat; and therefore the Goat still reigns in his last horn, but not by his own power.

CHAPTER 13.

**OF THE KING WHO DID ACCORDING TO HIS WILL, AND
MAGNIFIED HIMSELF ABOVE EVERY GOD, AND HONOURED
MAHUZZIMS, AND REGARDED NOT THE DESIRE OF WOMEN.**

IN the first ages of the Christian religion the Christians of every city were governed by a Council of Presbyters, and the President of the Council was the Bishop of the city. The Bishop and Presbyters of one city meddled not with the affairs of another city, except by admonitory letters, or messages. Nor did the Bishops of several cities meet together in Council before the time of the Emperor Commodus: for they could not meet together without the leave of the Roman governors of the Provinces. But in the days of that Emperor they began to meet in Provincial Councils, by the leave of the governors; first in Asia, in opposition to the Cataphrygian Heresy, and soon after in other places and upon other occasions. The Bishop of the chief city, or Metropolis of the Roman Province, was usually made President of the Council; and hence came the authority of Metropolitan Bishops above that of other Bishops within the same Province. Hence also it was that the Bishop of Rome in Cyprian's days called himself the Bishop of Bishops. As soon as the Empire became Christian, the Roman Emperors began to call general Councils out of all the Provinces of the Empire; and by prescribing to them what points they should consider, and influencing them by their interest and power, they set up what party they pleased. Hereby the Greek Empire, upon the division of the Roman Empire into the Greek and Latin Empires, became *the King who*, in matters of religions, *did according to his will; and*, in legislature, *exalted and magnified himself above every God*: and at length, by the seventh general Council, established the worship of the images and souls of dead men, here called Mahuzzims.

The same King placed holiness in abstinence from marriage. Eusebius in his Ecclesiastical history tells us, that Musanus wrote a tract against those who fell away to the heresy of the Encratites, which was then newly risen and had introduced pernicious errors; and that Tatian, the disciple of Justin, was the author thereof; and that Irenaeus in his first book against heresies teaches this, writing of Tatian and his heresy in these words:

A Saturnino & Marcione profecti qui vocantur Continentes, docuerunt non contrahendum esse matrimonium; reprobantes scilicet promitivum illud opificium Dei, & tacite accusantes Deum qui masculum & faeminam condidit ad procreationem generis humani. Induxerunt etiam abstinentiam ab esu eorum quae animalia appellant, ingratos se exhibentes erga eum qui universa creavit Deum. Negant etiam primi hominis salutem. Atque hoc nuper apud illos excogitatum est. Tatiano quodam omnium primo hujus impietatis auctore: qui Justini auditor, quamdiu cum illo versatus est, nihil ejusmodi protulit. Post martyrium autem illius, ab Ecclesia se abrumpens, doctoris arrogantia elatus ac tumidus, tanquam praestantior caeteris, novam quandam formam doctrinae conflavit: AEonas invisibiles commentus perinde ac Valentinus: asserens quoque cum Saturnino & Marcione, matrimonium nihil aliud esse quam corruptionem ac stuprum: nova praeterea argumenta ad subvertendam Adami salutem excogitans. Haec Irenaeus de Haeresi quae tunc vixit Encratitarum.

Thus far Eusebius. But although the followers of Tatian were at first condemned as heretics by the name of Encratites, or Continentes; their principles could not be yet quite exploded: for Montanus refined upon them, and made only second marriages unlawful; he also introduced frequent fastings, and annual fasting days, the keeping of

Lent, and feeding upon dried meats. The Apostolici, about the middle of the third century, condemned marriage, and were a branch of the disciples of Tatian. The Hierocitae in Egypt, in the latter end of the third century, also condemned marriage. Paul the Eremite fled into the wilderness from the persecution of Decius, and lived there a solitary life till the reign of Constantine the great, but made no disciples. Antony did the like in the persecution of Dioclesian, or a little before, and made disciples; and many others soon followed his example.

Hitherto the principles of the Encratites had been rejected by the Churches; but now being refined by the Monks, and imposed not upon all men, but only upon those who would voluntarily undertake a monastic life, they began to be admired, and to overflow first the Greek Church, and then the Latin also, like a torrent. Eusebius tells us, that Constantine the great had those men in the highest veneration, who dedicated themselves wholly to the divine philosophy; and that he almost venerated the most holy company

of Virgins perpetually devoted to God; being certain that the God to whom he had consecrated himself did dwell in their minds. In his time and that of his sons, this profession of a single life was propagated in Egypt by Antony, and in Syria by Hilarion; and spread so fast, that soon after the time of Julian the Apostate a third part of the Egyptians were got into the deserts of Egypt. They lived first singly in cells, then associated into coenobia or convents; and at length came into towns, and filled the Churches with Bishops, Presbyters and Deacons. Athanasius in his younger days poured water upon the hands of his master Antony; and finding the Monks faithful to him, made many of them Bishops and Presbyters in Egypt: and these Bishops erected new Monasteries, out of which they chose Presbyters of their own cities, and sent Bishops to others. The like was done in Syria, the superstition being quickly propagated thither out of Egypt by Hilarion a disciple of Antony. Spiridion and Epiphanius of Cyprus, James of Nisibis, Cyril of Jerusalem, Eustathius of Sebastia in Armenia, Eusebius of Emisa, Titus of Bostra, Basilius of Ancyra, Acacius of Caesarea in Palestine, Elpidius of Laodicea, Melitius and Flavian of Antioch, Theodorus of Tyre, Protogenes of Carrhae, Acacius of Berrhaea, Theodotus of Hierapolis, Eusebius of Chalcedon, Amphilochius of Iconium, Gregory Nazianzen, Gregory Nyssen, and John Chrysostom of Constantinople, were both Bishops and Monks in the fourth century. Eustathius, Gregory Nazianzen, Gregory Nyssen, Basil, &c. had Monasteries of Clergymen in their cities, out of which Bishops were sent to other cities; who in like manner erected Monasteries there, till the Churches were supplied with Bishops out of these Monasteries. Hence Jerome, in a letter written about the year 385, saith of the Clergy: *Quasi & ipsi aliud sint quam Monachi, & non quicquid in Monachos dicitur redundet in Clericos qui patres sunt Monachorum. Detrimentum pecoris pastoris ignominia est.* And in his book against Vigilantius: *Quid facient Orientis Ecclesiae? Quae aut Virgines Clericos accipiunt, aut Continentes, aut si uxores habuerint mariti esse desistunt.* Not long after even the Emperors commanded the Churches to choose Clergymen out of the Monasteries by this Law.

Impp. Arcad. & Honor. AA. Caesario PF.P.

Si quos forte Episcopi deesse sibi Clericos arbitrantur, ex monachorum numero rectius ordinabunt: non obnoxios publicis privatisque rationibus cum invidia teneant, sed habeant jam probatos. Dat. 7:Kal. Aug. Honorio A. 4:& Eutychiano Coss. A.C. 398. The Greek Empire being now in the

hands of these Encratites, and having them in great admiration, Daniel makes it a characteristic of the King who doth according to his will, that *he should not regard the desire of women.*

Thus the Sect of the Encratites, set on foot by the Gnostics, and propagated by Tatian and Montanus near the end of the second century; which was condemned by the Churches of that and the third century, and refined upon by their followers; overspread the Eastern Churches in the fourth century, and before the end of it began to overspread the Western. Henceforward the Christian Churches having a form of godliness, but denying the power thereof, came into the hands of the Encratites: and the Heathens, who in the fourth century came over in great numbers to the Christians, embraced more readily this sort of Christianity, as having a greater affinity with their old superstitions, than that of the sincere Christians; who by the lamps of the seven Churches of Asia, and not by the lamps of the Monasteries, had illuminated the Church Catholic during the three first centuries.

The Cataphrygians brought in also several other superstitions: such as were the doctrine of Ghosts, and of their punishment in Purgatory, with prayers and oblations for mitigating that punishment, as Tertullian teaches in his books *De Anima* and *De Monogamia*. They used also the sign of the cross as a charm. So Tertullian in his book *de Corona militis: Ad omnem progressum atque promotum, ad omnem aditum & exitum, ad vestitum, ad calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exercet, frontem crucis signaculo terimus.* All these superstitions the Apostle refers to, where he saith: *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils,* the Daemons and Ghosts worshipped by the heathens, *speaking lies in hypocrisy,* about their apparitions, the miracles done by them, their relics, and the sign of the cross, *having consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats,* &c. 1 Timothy 4:1, 2, 3. From the Cataphrygians these principles and practices were propagated down to posterity. *For the mystery of iniquity did already work* in the Apostles' days in the Gnostics, continued to work very strongly in their offspring the Tatianists and Cataphrygians, and was to work *till that man of sin should be revealed; whose coming is after the working of Satan, with all power and signs, and lying wonders, and all deceivableness of unrighteousness;*

colored over with a form of Christian godliness, but without the power thereof, 2 Thessalonians 2:7-10.

For though some stop was put to the Cataphrygian Christianity, by Provincial Councils, till the fourth century; yet the Roman Emperors then turning Christians, and great multitudes of heathens coming over in outward profession, these found the Cataphrygian Christianity more suitable to their old principles, of placing religion in outward forms and ceremonies, holy-days, and doctrines of Ghosts, than the religion of the sincere Christians: wherefore they readily sided with the Cataphrygian Christians, and established that Christianity before the end of the fourth century. By this means those of understanding, after they had been persecuted by the heathen Emperors in the first three centuries, and *were holpen with a little help*, by the conversion of Constantine the great and his sons to the Christian religion, fell under new persecutions, *to purge them from the dissemblers, and to make them white, even to the time of the end.*

CHAPTER 14

OF THE MAHUZZIMS, HONoured BY THE KING WHO DOTH ACCORDING TO HIS WILL.

IN scripture we are told of some *trusting in God* and others *trusting in idols*, and that *God is our refuge, our strength, our defense*. In this sense God is *the rock of his people*, and false Gods are called *the rock of those that trust in them*, Deuteronomy 32:4, 15, 18, 30, 31, 37. In the same sense the Gods of *the King* who *shall do according to his will* are called Mahuzzims, munitions, fortresses, protectors, guardians, or defenders. *In his estate*, saith Daniel, *shall he honour Mahuzzims; even with a God whom his fathers knew not, shall he honour them with gold and silver, and with precious stones, and things of value. Thus shall he do in the most strong holds or temples; — and he shall cause them to rule over many, and divide the land among them for a possession*. Now this came to pass by degrees in the following manner.

Gregory Nyssen tells us, that after the persecution of the Emperor Decius, *Gregory Bishop of Neocaesarea in Pontus, instituted among all people, as an addition or corollary of devotion towards God, that festival days and assemblies should be celebrated to them who had contended for the faith*, that is, to the Martyrs. And he adds this reason for the institution: *When he observed*, saith Nyssen, *that the simple and unskillful multitude, by reason of corporeal delights, remained in the error of idols; that the principal thing might be corrected among them, namely, that instead of their vain worship they might turn their eyes upon God; he permitted that at the memories of the holy Martyrs they might make merry and delight themselves, and be dissolved into joy*. The heathens were delighted with the festivals of their Gods, and unwilling to part with those delights; and therefore Gregory, to facilitate their conversion, instituted annual festivals to the Saints and Martyrs. Hence it came to pass, that for exploding the festivals of the heathens, the principal festivals of the Christians succeeded in their room: as the keeping of Christmas with ivy and feasting, and playing and sports, in the room of the Bacchanalia and Saturnalia; the celebrating of May-day with flowers, in the room of the Floralia; and the keeping of festivals to the Virgin Mary, John the Baptist, and divers of the Apostles, in the room of the solemnities at the entrance of the Sun into the

signs of the Zodiac in the old Julian Calendar. In the same persecution of Decius, Cyprian ordered the passions of the Martyrs in Africa to be registered, in order to celebrate their memories annually with oblations and sacrifices: and Felix Bishop of Rome, a little after, as Platina relates, *Martyrum gloriae consulens, constituit ut quotannis sacrificia eorum nomine celebrarentur*; “consulting the glory of the Martyrs, ordained that sacrifices should be celebrated annually in their name.” By the pleasures of these festivals the Christians increased much in number, and decreased as much in virtue, until they were *purged and made white* by the persecution of Dioclesian. This was the first step made in the Christian religion towards the veneration of the Martyrs: and though it did not yet amount to an unlawful worship; yet it disposed the Christians towards such a further veneration of the dead, as in a short time ended in the invocation of Saints.

The next step was the affecting to pray at the sepulchres of the Martyrs: which practice began in Dioclesian’s persecution. The Council of Eliberis in Spain, celebrated in the third or fourth year of Dioclesian’s persecution, A.C. 305, hath these Canons. Can. 34. *Cereos per diem placuit in Coemeterio non incendi: inquietandi enim spiritus sanctorum non sunt. Qui haec non observarint, arceantur ab Ecclesiae communione.* Can. 35. *Placuit prohiberi ne faeminae in Coemeterio pervigilent, eo quod saepe sub obtentu orationis latenter scelera committant.* Presently after that persecution, suppose about the year 314, the Council of Laodicea in Phrygia, which then met for restoring the lapsed discipline of the Church, has the following Canons. Can. 9. *Those of the Church are not allowed to go into the Cemeteries or Martyries, as they are called, of heretics, for the sake of prayer or recovery of health: but such as go, if they be of the faithful, shall be excommunicated for a time.* Can. 34. *A Christian must not leave the Martyrs of Christ, and go to false Martyrs, that is, to the Martyrs of the heretics; for these are alien from God: and therefore let those be anathema who go to them.* Can. 51. *The birth-days of the Martyrs shall not be celebrated in Lent, but their commemoration shall be made on the Sabbath-days and Lords days.* The Council of Paphlagonia, celebrated in the year 324, made this Canon: *If any man be arrogant, abominates the congregations of the Martyrs, or the Liturgies performed therein, or the memories of the Martyrs, let him be anathema.* By all which it is manifest that the Christians in the time of Dioclesian’s persecution used to pray in the Cemeteries or burying-places of the dead; for avoiding the danger of the persecution, and for want of Churches, which were all

thrown down: and after the persecution was over, continued that practice in honor of the Martyrs, till new Churches could be built: and by use affected it as advantageous to devotion, and for recovering the health of those that were sick. It also appears that in these burying-places they commemorated the Martyrs yearly upon days dedicated to them, and accounted all these practices pious and religious, and anathematized those men as arrogant who opposed them, or prayed in the Martyries of the heretics. They also lighted torches to the Martyrs in the day-time, as the heathens did to their Gods; which custom, before the end of the fourth century, prevailed much in the West. They sprinkled the worshipers of the Martyrs with holy-water, as the heathens did the worshipers of their Gods; and went in pilgrimage to see Jerusalem and other holy places, as if those places conferred sanctity on the visitors. From the custom of praying in the cemeteries and Martyries, came the custom of translating the bodies of the Saints and Martyrs into such Churches as were new built: the Emperor Constantius began this practice about the year 359, causing the bodies of Andrew the

Apostle, Luke and Timothy, to be translated into a new Church at Constantinople: and before this act of Constantius, the Egyptians kept the bodies of their Martyrs and Saints unburied upon beds in their private houses, and told stories of their souls appearing after death and ascending up to heaven, as Athanasius relates in the life of Antony. All which gave occasion to the Emperor Julian, as Cyril relates, to accuse the Christians in this manner: *Your adding to that ancient dead man, Jesus, many new dead men, who can sufficiently abominate? You have filled all places with sepulchres and monuments, although you are no where bidden to prostrate yourselves to sepulchres, and to respect them officiously.* And a little after: *Since Jesus said that sepulchres are full of filthiness, how do you invoke God upon them?* and in another place he saith, that if Christians had adhered to the precepts of the Hebrews, *they would have worshiped one God instead of many, and not a man, or rather not many unhappy men: And that they adored the wood of the cross, making its images on their foreheads, and before their houses.*

After the sepulchres of Saints and Martyrs were thus converted into places of worship like the heathen temples, and the Churches into sepulchres, and a certain sort of sanctity attributed to the dead bodies of the Saints and

Martyrs buried in them, and annual festivals were kept to them, with sacrifices offered to God in their name; the next step towards the invocation of Saints, was the attributing to their dead bodies, bones and other relics, a power of working miracles, by means of the separate souls, who were supposed to know what we do or say, and to be able to do us good or hurt, and so work those miracles. This was the very notion the heathens had of the separate souls of their ancient Kings and Heroes, whom they worshiped under the names of Saturn, Rhea, Jupiter, Juno, Mars, Venus, Bacchus, Ceres, Osiris, Isis, Apollo, Diana, and the rest of their Gods. for these Gods being male and female, husband and wife, son and daughter, brother and sister, are thereby discovered to be ancient men and women. Now as the first step towards the invocation of Saints was set on foot by the persecution of Decius, and the second by the persecution of Dioclesian; so this third seems to have been owing to the proceedings of Constantius and Julian the Apostate. When Julian began to restore the worship of the heathen Gods, and to vilify the Saints and Martyrs; the Christians of Syria and Egypt seem to have made a great noise about the miracles done by the relics of the Christian Saints and Martyrs, in opposition to the powers attributed by Julian and the heathens to their Idols. For Sozomen and Ruffinus tell us, that when he opened the heathen Temples, and consulted the Oracle of Apollo Daphnaeus in the suburbs of Antioch, and pressed by many sacrifices for an answer; the Oracle at length told him that the bones of the Martyr Babylas which were buried there hindered him from speaking. By which answer we may understand, that some Christian was got into the place where the heathen Priests used to speak through a pipe in delivering their Oracles: and before this, Hilary in his book against Constantius, written in the last year of that Emperor, makes the following mention of what was then doing in the east where he was. *Sino martyrio persequeris. Plus crudelitati vestrae Nero, Deci, Maximiane, debemus. Diabolum enim per vos vicimus. Sanctus ubique beatorum martyrum sanguis exceptus est, dum in his Daemones mugiunt, dum aegritudines depelluntur, dum miraculorum opera cernuntur, elevari sine laqueis corpora, & dispensis pede faeminis vestes non defluere in faciem, uri sine ignibus spiritus, consiteri sine interrogantis incremento fidei.* And Gregory Nazianzen, in his first Oration against the Emperor Julian then reigning, writes thus: *Martyres non extimui quibus praeclari honores & festa constituta, a quibus Daemones propelluntur & morbi curantur; quorum sunt apparitiones & praedictiones; quorum vel sola corpora idem possunt quod animae sanctae, sive manibus contrectentur,*

sive honorentur: quorum vel solae sanguinis guttae atque exigua passionis signa idem possunt quod corpora. Haec non colis sed contemnitis & aspernaris. These things made the heathens in the reign of the same Emperor demolish the sepulchre of John the Baptist in Phoenicia, and burn his bones; when several Christians mixing themselves with the heathens, gathered up some of his remains, which were sent to Athanasius, who hid them in the wall of a Church; foreseeing by a prophetic spirit, as Ruffinus tells us, that they might be profitable to future generations.

The cry of these miracles being once set on foot, continued for many years, and increased and grew more general. Chrysostom, in his second Oration on St. Babylas, twenty years after the silencing of the Oracle of Apollo Daphnaeus as above, viz. A.C. 382, saith of the miracles done by the Saints and their relics: *Nulla est nostri hujus Orbis seu regio, seu gens, seu urbs, ubi nova & inopinata miracula haec non decantentur; quae quidem si figmenta fuissent, prorsus in tantam hominum admirationem non venissent.* And a little after: *Abunde orationi nostrae fidem faciunt quae quotidiana a martyribus miracula edentur, magna affatim ad illa hominum multitudinae affluente.* And in his 66th Homily, describing how the Devils were tormented and cast out by the bones of the Martyrs, he adds: *Ob eam causam multi plerumque Reges peregre profesti sunt, ut hoc spectaculo fruerentur. Siquidem sanctorum martyrum templa futuri judicii vestigia & signa exhibent, dum nimirum Daemones flagris caeduntur, hominesque torquentur & liberantur. Vide quae sanctorum vita functorum vis sit?* And Jerom in his Epitaph on Paula, thus mentions the same things. *Paula vidit Samariam: ibi siti sunt Elisaeus & Abdias prophetae, & Joannes Baptista, ubi multis intremuit consternata miraculis. Nam cernebat variis daemones rugire cruciatibus, & ante sepulchra sanctorum ululare, homines more luporum vocibus latrare canum, fremere leonum, sibilare serpentum, mugire taurorum, alios rotare caput & post tergum terram vertice tangere, suspensisque pede faeminis vestes non defluere in faciem.* This was about the year 384: and Chrysostom in his Oration on the Egyptian Martyrs, seems to make Egypt the ringleader in these matters, saying:

Benedictus Deus quandoquidem ex AEgypto prodeunt martyres, ex AEgypto illa cum Deo pugnante ac insanissima, & unde impia ora, unde linguae blasphemiae; ex AEgypto martyres habentur; non in AEgypto tantum, nec in finitima vicinaque regione, sed UBIQUE TERRARUM. Et quemadmodum in annonae summa ubertate, cum

viderunt urbium incolae maiorem quam usus habitatorum postulat esse proventum, ad peregrinas etiam urbes transmittunt: cum & suam comitatem & liberalitatem ostendant, tum ut praeter horum abundantiam cum facilitate res quibus indigent rursus ab illis sibi comparent: sic & Aegyptii, quod attinet ad religionis athletas, fecerunt. Cum apud se multam eorum Dei benignitate copiam cernerent, nequaquam ingens Dei munus sua civitate concluserunt, sed in OMNES TERRAE PARTES honorum thesauros effuderunt: cum ut suum in fratres amorem ostenderent, tum ut communem omnium dominum honore afficerent, ac civitati suae gloriam apud omnes compararent, totiusque terrarum ORBIS esse METROPOLIN declararent. — Sanctorum enim illorum corpora quovis adamantino & inexpugnabili muro tutius nobis urbem communiunt, & tanquam excelsi quidam scopuli undique prominentes, non horum qui sub sensus cadunt & oculis cernuntur hostium impetus propulsant tantum, sed etiam invisibilium daemonum insidias, omnesque diaboli fraudes subvertunt ac dissipant. — Neque vero tantum adversus hominum insidias aut adversus fallacias daemonum utilis nobis est haec possessio, sed si nobis communis dominus ob peccatorum multitudinem irascatur, his objectis corporibus continuo poterimus eum propitium reddere civitati.

This Oration was written at Antioch, while Alexandria was yet the Metropolis of the East, that is, before the year 381, in which Constantinople became the Metropolis: and it was a work of some years for the Egyptians to have distributed the miracle-working relics of their Martyrs over all the world, as they had done before that year. Egypt abounded most with the relics of Saints and Martyrs, the Egyptians keeping them embalmed upon beds even in their private houses; and Alexandria was eminent above all other cities for dispersing them, so as on that account to acquire glory with all men, and manifest herself to be the Metropolis of the world. Antioch followed the example of Egypt, in dispersing the relics of the forty Martyrs: and the examples of Egypt and Syria were soon followed by the rest of the world.

The relics of the forty Martyrs at Antioch were distributed among the Churches before the year 373; for Athanasius who died in that year, wrote an Oration upon them. This Oration is not yet published, but Gerard Vossius saw it in MS. in the Library of Cardinal Ascanius in Italy, as he

says in his commentary upon the Oration of Ephraem Syrus on the same forty Martyrs. Now since the Monks of Alexandria sent the relics of the Martyrs of Egypt into all parts of the earth, and thereby acquired glory to their city, and declared her in these matters the Metropolis of the whole world, as we have observed out of Chrysostom; it may be concluded, that before Alexandria received the forty Martyrs from Antioch, she began to send out the relics of her own Martyrs into all parts, setting the first example to other cities. This practice therefore began in Egypt some years before the death of Athanasius. It began when the miracle-working bones of John the Baptist were carried into Egypt, and hid in the wall of a Church, *that they might be profitable to future generations*. It was restrained in the reign of Julian the Apostate: and then it spread from Egypt into all the Empire, Alexandria being the Metropolis of the whole world, according to Chrysostom, for propagating this sort of devotion, and Antioch and other cities soon following her example.

In propagating these superstitions, the ringleaders were the Monks, and Antony was at the head of them: for in the end of the life of Antony, Athanasius relates that these were his dying words to his disciples who then attended him. *Do you take care, said Antony, to adhere to Christ in the first place, and then to the Saints, that after death they may receive you as friends and acquaintance into the everlasting Tabernacles. Think upon these things, perceive these things; and if you have any regard to me, remember me as a father.* This being delivered in charge to the Monks by Antony at his death, A.C. 356, could not but inflame their whole body with devotion towards the Saints, as the ready way to be received by them into the eternal Tabernacles after death. Hence came that noise about the miracles done by the relics of the Saints in the time of Constantius: hence came the dispersion of the miracle-working relics into all the Empire; Alexandria setting the example, and being renowned for it above all other cities. Hence it came to pass in the days of Julian, A.C. 362, that Athanasius by a prophetic spirit, as Ruffinus tells us, hid the bones of John the Baptist from the Heathens, not in the ground to be forgotten, but in the hollow wall of a Church before proper witnesses, that they might *be profitable to future generations*. Hence also came the invocation of the Saints for doing such miracles, and for assisting men in their devotions, and mediating with God. For Athanasius, even from his youth, looked upon the dead Saints and Martyrs as mediators of our prayers: in his Epistle to Marcellinus, written in the days of Constantine the great, he saith that the

words of the Psalms are not to be transposed or any wise changed, but to be recited and sung without any artifice, as they are written, *that the holy men who delivered them, knowing them to be their own words, may pray with us; or rather, that the Holy Ghost who spake in the holy men, seeing his own words with which he inspired them, may join with them in assisting us.*

Whilst Egypt abounded with Monks above any other country, the veneration of the Saints began sooner, and spread faster there than in other places. Palladius going into Egypt in the year 388 to visit the Monasteries, and the sepulchres of Apollonius and other Martyrs of Thebais who had suffered under Maximinus, saith of them: *Iis omnibus Christiani fecerunt aedem unam, ubi nunc multae virtutes peraguntur. Tanta autem fuit viri gratia, ut de iis quae esset precatus statim exaudiretur, eum sic honorante servatore: quem etiam nos in martyrio precati vidimus, cum iis qui cum ipso fuerunt martyrio affecti; & Deum adorantes, eorum corpora salutavimus.* Eunapius also, a heathen, yet a competent witness of what was done in his own times, relating how the soldiers delivered the temples of Egypt into the hands of the Monks, which was done in the year 389, rails thus in an impious manner at the Martyrs, as succeeding in the room of the old Gods of Egypt. *Illi ipsi, milites, Monachos Canobi quoque collocarunt, ut pro Diis qui animo cernuntur, servos & quidem flagitiosos divinis honoribus percolerent, hominum mentibus ad cultum ceremoniasque obligatis. Ii namque condita & salita eorum capita, qui ob scelerum multitudinem a iudicibus extremo iudicio fuerant affecti, pro Divis ostentabant; iis genua submittebant, eos in Deorum numerum receptabant, ad illorum sepulchra pulvere sordibusque conspurcati. Martyres igitur vocabantur, & ministri quidem & legati arbitrique precum apud Deos; cum fuerint servilia infida & flagris pessime subacta, quae cicatrices scelerum ac nequitiae vestigia corporibus circumferunt; ejusmodi tamen Deos fert tellus.* By these instances we may understand the invocation of Saints was now of some standing in Egypt, and that it was already generally received and practiced there by the common people.

Thus Basil a Monk, who was made Bishop of Caesarea in the year 369, and died in the year 378, in his Oration on the Martyr Mamas, saith: *Be ye mindful of the Martyr; as many of you as have enjoyed him in your dreams, as many as in this place have been assisted by him in prayer, as many of you as upon invoking him by name have had him present in your works, as many as he has reduced into the way from wandering, as many*

as he has restored to health, as many as have had their dead children restored by him to life, as many as have had their lives prolonged by him: and a little after, he thus expresses the universality of this superstition in the regions of Cappadocia and Bithynia: *At the memory of the Martyr, saith he, the whole region is moved; at his festival the whole city is transported with joy. Nor do the kindred of the rich turn aside to the sepulchres of their ancestors, but all go to the place of devotion.* Again, in the end of the Homily he prays, that God would preserve the Church, thus fortified with the great towers of the Martyrs: and in his Oration on the forty Martyrs;

These are they, saith he, who obtaining our country, like certain towers afford us safety against our enemies. Neither are they shut up in one place only, but being distributed are sent into many regions, and adorn many countries. — You have often endeavored, you have often labored to find one who might pray for you: here are forty, emitting one voice of prayer. — He that is in affliction flies to these, he that rejoices has recourse to these: the first, that he may be freed from evil, the last that he may continue in happiness. Here a woman praying for her children is heard; she obtains a safe return for her husband from abroad, and health for him in his sickness. — O ye common keepers of mankind, the best companions of our cares, suffragans and coadjutors of our prayers, most powerful ambassadors to God, &c.

By all which it is manifest, that before the year 378, the Orations and Sermons upon the Saints went much beyond the bounds of mere oratorical flourishes, and that the common people in the East were already generally corrupted by the Monks with Saint-worship.

Gregory Nazianzen a Monk, in his sixth Oration written A.C. 373, when he was newly made Bishop of Sasima, saith: *Let us purify ourselves to the Martyrs, or rather to the God of the Martyrs:* and a little after he calls the Martyrs *mediators of obtaining an ascension or divinity.* The same year, in the end of his Oration upon Athanasius then newly dead, he thus invokes him: *Do thou look down upon us propitiously, and govern this people, as perfect adorers of the perfect Trinity, which in the Father, Son, and Holy Ghost, is contemplated and worshiped: if there shall be peace, preserve me, and feed my flock with me; but if war, bring me home, place me by thyself, and by those that are like thee; however great my request.* And in

the end of the funeral Oration upon Basil, written A.C. 378, he thus addresses him: *But thou, O divine and sacred Head, look down upon us from heaven; and by thy prayers either take away the thorn of the flesh which is given us by God for exercise, or obtain that we may bear it with courage, and direct all our life to that which is most fitting for us. When we depart this life, receive us there in your Tabernacles, that living together and beholding the holy and blessed Trinity more purely and perfectly, whereof we have now but an imperfect view, we may there come to the end of our desires, and receive this reward of the wars which we have waged and suffered:* and in his Oration upon Cyprian, not the Bishop of Carthage, but a Greek, he invokes him after the same manner; and tells us also how a pious Virgin named Justina, was protected by invoking the Virgin Mary, and how miracles were done by the ashes of Cyprian.

Gregory Nyssen, another eminent Monk and Bishop, in the life of Ephraem Syrus, tells how a certain man returning from a far country, was in great danger, by reason all the ways were intercepted by the armies of barbarous nations; but upon invoking Ephraem by name, and saying, *Holy Ephraem assist me*, he escaped the danger, neglected the fear of death, and beyond his hope got safe home. In the end of this Oration Gregory calls upon Ephraem after the following manner: *But thou, O Ephraem, assisting now at the divine altar, and sacrificing to the Prince of life, and to the most holy Trinity, together with the Angels; remember us all, and obtain for us pardon of our sins, that we may enjoy the eternal happiness of the kingdom of heaven.* The same Gregory, in his Oration on the Martyr Theodorus written A.C. 381, thus describes the power of that Martyr, and the practice of the people.

This Martyr, saith he, the last year quieted the barbarous tempest, and put a stop to the horrid war of the fierce and cruel Scythians. — If any one is permitted to carry away the dust with which the tomb is covered, wherein the body of the Martyr rests; the dust is accepted as a gift, and gathered to be laid up as a thing of great price. For to touch the relics themselves, if any such prosperous fortune shall at any time happen; how great a favor that is, and not to be obtained without the most earnest prayers, they know well who have obtained it. For as a living and florid body, they who behold it embrace it, applying to it the eyes, mouth, ears, and all the organs of sense; and then with affection pouring tears upon the Martyr, as if he was whole and appeared to them: they offer prayers

with supplication, that he would intercede for them as an advocate, praying to him as an Officer attending upon God, and invoking him as receiving gifts whenever he will.

At length Gregory concludes the Oration with this prayer:

O Theodorus, we want many blessings; intercede and beseech for thy country before the common King and Lord: for the country of the Martyr is the place of his passion, and they are his citizens, brethren and kindred, who have him, defend, adorn (adore?) and honor him. We fear afflictions, we expect dangers: the wicked Scythians are not far off, ready to make war against us. As a soldier fight for us, as a Martyr use liberty of speech for thy fellow-servants. Pray for peace, that these public meetings may not cease, that the furious and wicked barbarian may not rage against the temples and altars, that the profane and impious may not trample upon the holy things. We acknowledge it a benefit received from thee, that we are preserved safe and entire, we pray for freedom from danger in time to come: and if there shall be need of greater intercession and deprecation, call together the choir of thy brethren the Martyrs, and in conjunction with them all intercede for us. Let the prayers of many just ones atone for the sins of the multitudes and the people; exhort Peter, excite Paul, and also John the divine and beloved disciple, that they may be solicitous for the Churches which they have erected, for which they have been in chains, for which they have undergone dangers and deaths; that the worship of idols may not lift up its head against us, that heresies may not spring up like thorns in the vineyard, that tares grown up may not choke the wheat, that no rock void of the fatness of true dew may be against us, and render the fruitful power of the word void of a root; but by the power of the prayers of thyself and thy companions, O admirable man and eminent among the Martyrs, the commonwealth of Christians may become a field of corn.

The same Gregory Nyssen, in his sermon upon the death of Meletius Bishop of Antioch, preached at Constantinople the same year, A.C. 381, before the Bishops of all the East assembled in the second general Council, spake thus of Meletius. *The Bridegroom*, saith he, *is not taken from us: he stands in the midst of us, though we do not see him: he is a Priest in the most inward places, and face to face intercedes before God for us and the*

sins of the people. This was no oratorical flourish, but Gregory's real opinion, as may be understood by what we have cited out of him concerning Ephraem and Theodorus: and as Gregory preached this before the Council of Constantinople, you may thence know, saith Baronius, that he professed what the whole Council, and therewith the whole Church of those parts believed, namely, that the Saints in heaven offer prayers for us before God.

Ephraem Syrus, another eminent Monk, who was contemporary with Basil, and died the same year; in the end of his Encomium or Oration upon Basil then newly dead, invokes him after this manner:

Intercede for me, a very miserable man; and recall me by thy intercessions, O father; thou who art strong, pray for me who am weak; thou who art diligent, for me who am negligent; thou who art cheerful, for me who am heavy; thou who art wise, for me who am foolish. Thou who hast treasured up a treasure of all virtues, be a guide to me who am empty of every good work.

In the beginning of this Encomium upon the forty Martyrs, written at the same time, he thus invokes them:

Help me therefore, O ye Saints, with your intercession; and O ye beloved, with your holy prayers; that Christ by his grace may direct my tongue to speak, &c.

and afterwards mentioning the mother of one of these forty Martyrs, he concludes the Oration with this prayer:

I entreat thee, O holy, faithful, and blessed woman, pray for me to the Saints, saying; Intercede ye that triumph in Christ, for the most little and miserable Ephraem, that he may find mercy, and by the grace of Christ may be saved.

Again, in his second Sermon or Oration on the praises of the holy Martyrs of Christ, he thus addresses them:

We entreat you most holy Martyrs, to intercede with the Lord for us miserable sinners, beset with filthiness of negligence, that he would infuse his divine grace into us:

and afterwards, near the end of the same discourse;

Now ye most holy men and glorious Martyrs of God, help me a miserable sinner with your prayers, that in that dreadful hour I may obtain mercy, when the secrets of all hearts shall be made manifest. I am to day become to you, most holy Martyrs of Christ, as it were an unprofitable and unskillful cup-bearer: for I have delivered to the sons and brothers of your faith, a cup of the excellent wine of your warfare, with the excellent table of your victory, replenished with all sorts of dainties. I have endeavored, with the whole affection and desire of my mind, to recreate your fathers and brothers, kindred and relations, who daily frequent the table. For behold they sing, and with exultation and jubilee glorify God, who has crowned your virtues, by setting on your most sacred heads incorruptible and celestial crowns; they with excessive joy stand about the sacred relics of your martyrdoms, wishing for a blessing, and desiring to bear away holy medicines both for the body and the mind. As good disciples and faithful ministers of our benign Lord and Saviour, bestow therefore a blessing on them all: and on me also, though weak and feeble, who having received strength by your merits and intercessions, have with the whole devotion of my mind, sung a hymn to your praise and glory before your holy relics. Wherefore I beseech you stand before the throne of the divine Majesty for me Ephraem, a vile and miserable sinner, that by your prayers I may deserve to obtain salvation, and with you enjoy eternal felicity by the grace and benignity and mercy of our Lord and Saviour Jesus Christ, to whom with the Father and Holy Ghost be praise, honor and glory for ever and ever. Amen.

By what has been cited out of Basil, the two Gregories and Ephraem, we may understand that Saint-worship was established among the Monks and their admirers in Egypt, Phoenicia, Syria and Cappadocia, before the year 378, this being the year in which Basil and Ephraem died. Chrysostom was not much later; he preached at Antioch almost all the time of Theodosius the great, and in his Sermons are many exhortations to this sort of superstition, as may be seen in the end of his Orations on S. Julia, on St. Pelagia, on the Martyr Ignatius, on the Egyptian Martyrs, on Fate and Providence, on the Martyrs in general, on St. Berenice and St. Prosdoce, on Juventinus and Maximus, on the name of Cemetery, &c. Thus in his Sermon on Berenice and Prosdoce:

Perhaps, saith he, you are inflamed with no small love towards these Martyrs; therefore with this ardor let us fall down before their relics, let us embrace their coffins. For the coffins of the Martyrs have great virtue, even as the bones of the Martyrs have great power. Nor let us only on the days of this festival, but also on other days apply to them, invoke them, and beseech them to be our patrons: for they have great power and efficacy, not only whilst alive, but also after death; and much more after death than before. For now they bear the marks or brands of Christ; and when they shew these marks, they can obtain all things of the King. Seeing therefore they abound with such efficacy, and have so much friendship with him; we also, when by continual attendance and perpetual visitation of them we have insinuated ourselves into the familiarity, may by their assistance obtain the mercy of God.

Constantinople was free from these superstitions till Gregory Nazianzen came thither A.C. 379; but in a few years it was also inflamed with it. Ruffinus tells us, that when the Emperor Theodosius was setting out against the tyrant Eugenius, which was in the year 394, he went about with the Priests and people to all the places of prayer; lay prostrate in haircloth before the shrines of the Martyrs and Apostles, and *prayed for assistance by the intercession of the Saints*. Sozomen adds, that when the Emperor was marched seven miles from Constantinople against Eugenius, he went into a Church which he had built to John the Baptist, and *invoked the Baptist for his assistance*. Chrysostom says: *He that is clothed in purple, approaches to embrace these sepulchres; and laying aside his dignity, stands supplicating the Saints to intercede for him with God: and he who goes crowned with a diadem, offers his prayers to the tent-maker and the fisher-man as his Protectors*. And in another place: *The cities run together to the Sepulchres of the Martyrs, and the people are inflamed with the love of them*.

This practice of sending relics from place to place for working miracles, and thereby inflaming the devotion of the nations towards the dead Saints and their relics, and setting up the religion of invoking their souls, lasted only till the middle of the reign of the Emperor Theodosius the great; for he then prohibited it by the following Edict. *Humatum corpus, nemo ad alterum locum transferat; nemo Martyrem distrahat, nemo mercetur: Habeant vero in potestate, si quolibet in loco sanctorum est aliquis conditus, pro ejus veneratione, quod Martyrium vocandum sit, addant*

quod voluerint fabricarum. Dat. 4:Kal. Mart. Constantinopoli, Honorio nob. puero & Euodio Coss. A.C. 386. After this they filled the fields and high-ways with altars erected to Martyrs, which they pretended to discover by dreams and revelations: and this occasioned the making the fourteenth Canon of the fifth Council of Carthage, A.C. 398. *Item placuit, ut altaria, quae passim per agros aut vias, tanquam memoriae Martyrum constituuntur, in quibus nullum corpus aut reliquiae Martyrum conditae probantur, ab Episcopis, qui illis locis praesunt, si fieri potest, evertantur. Si autem hoc propter tumultus populares non finitur, plebes tamen admoneantur, ne illa loca frequentent, ut qui recte sapiunt, nulla ibi superstitione devincti teneantur. Et omnino nulla memoria Martyrum probabiliter acceptetur, nisi aut ibi corpus aut aliquae certae reliquiae sint, aut ubi origo alicujus habitationis, vel possessionis, vel passionis fidelissima origine traditur. Nam quae per somnia, & per inanes quasi revelationes quorumlibet hominum ubique constituuntur altaria, omnimode reprobentur.* These altars were for invoking the Saints or Martyrs buried or pretended to be buried under them. First they filled the Churches in all places with the relics or pretended relics of the Martyrs, for invoking them in the Churches; and then they filled the fields and high-ways with altars, for invoking them every where: and this new religion was set up by the Monks in all the Greek Empire before the expedition of the Emperor Theodosius against Eugenius, and I think before his above-mentioned Edict, A.C. 386.

The same religion of worshiping Mahuzzims quickly spread into the Western Empire also: but Daniel in this Prophecy describes chiefly the things done among the nations comprehended in the body of his third Beast.

THE END OF THE FIRST PART.

PART 2.

OBSERVATIONS UPON THE APOCALYPSE OF ST. JOHN.

CHAPTER 1.

INTRODUCTION, CONCERNING THE TIME WHEN THE APOCALYPSE WAS WRITTEN.

IRENÆUS introduced an opinion that the Apocalypse was written in the time of Domitian; but then he also postponed the writing of some others of the sacred books, and was to place the Apocalypse after them: he might perhaps have heard from his master Polycarp that he had received this book from John about the time of Domitian's death; or indeed John might himself at that time have made a new publication of it, from whence Irenæus might imagine it was then but newly written. Eusebius in his Chronicle and Ecclesiastical History follows Irenæus; but afterwards in his Evangelical Demonstrations, he conjoins the banishment of John into Patmos, with the deaths of Peter and Paul: and so do Tertullian and Pseudo-Prochorus, as well as the first author, whoever he was, of that very ancient fable, that John was put by Nero into a vessel of hot oil, and coming out unhurt, was banished by him into Patmos. Though this story be no more than a fiction, yet it was founded on a tradition of the first Churches, that John was banished into Patmos in the days of Nero. Epiphanius represents the Gospel of John as written in the time of Domitian, and the Apocalypse even before that of Nero. Arethas in the beginning of his Commentary quotes the opinion of Irenæus from Eusebius, but follows it not: for he afterwards affirms the Apocalypse was written before the destruction of Jerusalem, and that former commentators had expounded the sixth seal of that destruction.

With the opinion of the first Commentators agrees the tradition of the Churches of Syria, preserved to this day in the title of the Syriac Version of the Apocalypse, which title is this:

The Revelation which was made to John the Evangelist by God in the Island Patmos, into which he was banished by Nero the Caesar. The same is confirmed by a story told by Eusebius out of Clemens Alexandrinus, and other ancient authors, concerning a youth, whom John some time after his return from Patmos committed to the care of the Bishop of a certain city. The Bishop educated, instructed, and at length baptized him; but then remitting of his care, the young man thereupon got into ill company, and began by degrees first to revel and grow vicious, then to abuse and spoil those he met in the night; and at last grew so desperate, that his companions turning a band of highway-men, made him their Captain: and, saith Chrysostom, he continued their Captain a long time. At length John returning to that city, and hearing what was done, rode to the thief; and, when he out of reverence to his old master fled, John rode after him, recalled him, and restored him to the Church. This is a story of many years, and requires that John should have returned from Patmos rather at the death of Nero than at that of Domitian; because between the death of Domitian and that of John there were but two years and an half; and John in his old age was so infirm as to be carried to Church, dying above 90 years old, and therefore could not be then supposed able to ride after the thief.

This opinion is further supported by the allusions in the Apocalypse to the Temple and Altar, and holy City, as then standing; and to the Gentiles, who were soon after to tread under foot the holy City and outward Court. 'Tis confirmed also by the style of the Apocalypse itself, which is fuller of Hebraisms than his Gospel. For thence it may be gathered, that it was written when John was newly come out of Judea, where he had been used to the Syriac tongue; and that he did not write his Gospel, till by long converse with the Asiatic Greeks he had left off most of the Hebraisms. It is confirmed also by the many false Apocalypses, as those of Peter, Paul, Thomas, Stephen, Elias and Cerinthus, written in imitation of the true one. For as the many false Gospels, false Acts, and false Epistles were occasioned by true ones; and the writing many false Apocalypses, and ascribing them to Apostles and Prophets, argues that there was a true Apostolic one in great request with the first Christians: so this true one may well be supposed to have been written early, that there may be room in the Apostolic age for the writing of so many false ones afterwards, and fathering them upon Peter, Paul, Thomas and others, who were dead before John. Caius, who was contemporary with Tertullian, tells us that

Cerinthus wrote his Revelations as a great Apostle, and pretended the visions were shown him by Angels, asserting a millennium of carnal pleasures at Jerusalem after the resurrection; so that his Apocalypse was plainly written in imitation of John's: and yet he lived so early, that he resisted the Apostles at Jerusalem in or before the first year of Claudius, that is, 26 years before the death of Nero, and died before John.

These reasons may suffice for determining the time; and yet there is one more, which to considering men may seem a good reason, to others not. I'll propound it, and leave it to every man's judgment. The Apocalypse seems to be alluded to in the Epistles of Peter and that to the Hebrews and therefore to have been written before them. Such allusions in the Epistle to the Hebrews, I take to be the discourses concerning the High-Priest in the heavenly Tabernacle, who is both Priest and King, as was Melchisedec; and those concerning the *word of God*, with the *sharp two-edged sword*, the *, or *millennial* rest, the *earth whose end is to be burned*, suppose by the lake of fire, *the judgment and fiery indignation which shall devour the adversaries*, the *heavenly City which hath foundations whose builder and maker is God*, the *cloud of witnesses*, *mount Sion*, *heavenly Jerusalem*, *general assembly*, *spirits of just men made perfect*, viz. by the resurrection, and *the shaking of heaven and earth, and removing them, that the new heaven, new earth and new kingdom which cannot be shaken, may remain*. In the first of Peter occur these: *The Revelation of Jesus Christ*, twice or thrice repeated; the *blood of Christ as of a Lamb foreordained before the foundation of the world*; the *spiritual building* in heaven, I Pet. 2:5. *an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us, who are kept unto the salvation, ready to be revealed in the last time*, I Pet. 1:4, 5. the *royal Priesthood*, the *holy Priesthood*, the *judgment beginning at the house of God*, and *the Church at Babylon*. These are indeed obscurer allusions; but the second Epistle, from the 19th verse of the first Chapter to the end, seems to be a continued Commentary upon the Apocalypse. There, in writing to the *Churches in Asia*, to whom John was commanded to send this Prophecy, he tells them, they *have a more sure word of Prophecy*, to be heeded by them, *as a light that shineth in a dark place, until the day dawn, and the day-star arise in their hearts*, that is, until they begin to understand it: for *no Prophecy*, saith he, *of the Scripture is of any private interpretation; the Prophecy came not in old time by the will of man, but holy men of God spake, as they were moved by the Holy Ghost*. Daniel

himself professes that he understood not his own Prophecies; and therefore the Churches were not to expect the interpretation from their Prophet John, but to study the Prophecies themselves. This is the substance of what Peter says in the first chapter; and then in the second he proceeds to describe, out of this *sure word of Prophecy*, how there should arise in the Church *false Prophets*, or *false teachers*, expressed collectively in the Apocalypse by the name of the false Prophet; who should *bring in damnable heresies, even denying the Lord that bought them*, which is the character of Antichrist: *And many*, saith he, *shall follow their lusts*; they that dwell on the earth shall be deceived by the false Prophet, and be made drunk with the wine of the Whore's fornication, *by reason of whom the way of truth shall be blasphemed*; for the Beast is full of blasphemy: *and through covetousness shall they with feigned words make merchandise of you*; for these are the Merchants of the Earth, who trade with the great Whore, and their merchandise is all things of price, with the bodies and souls of men: *whose judgment — lingereth not, and their damnation slumbreth not*, but shall surely come upon them at the last day suddenly, as the flood upon *the old world*, and fire and brimstone upon Sodom and Gomorrha, when the just shall be delivered like Lot; for *the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished*, in the lake of fire; *but chiefly them that walk after the flesh in the lust of uncleanness*, being made drunk with the wine of the Whore's fornication; who *despise dominion, and are not afraid to blaspheme glories*; for the beast opened his mouth against God to blaspheme his name and his tabernacle, and them that dwell in heaven. *These, as natural brute beasts*, the ten-horned beast and two-horned beast, or false Prophet, *made to be taken and destroyed*, in the lake of fire, *blaspheme the things they understand not*: — they count it pleasure to riot in the day-time — sporting themselves with their own deceivings, while they feast with you, *having eyes full of an Adulteress*: for the kingdoms of the beast live deliciously with the great Whore, and the nations are made drunk with the wine of her fornication. They *are gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness*, the false Prophet who taught Balak to cast a stumbling-block before the children of Israel. *These are*, not fountains of living waters, but *wells without water*; not such clouds of Saints as the two witnesses ascend in, but *clouds that are carried with a tempest*, &c. Thus does the author of this Epistle spend all the second Chapter in describing the qualities of the Apocalyptic Beasts and false Prophet: and then in the third he goes on to

describe their destruction more fully, and the future kingdom. He saith, that because the coming of Christ should be long deferred, they should scoff, saying, *where is the promise of his coming?* Then he describes the sudden coming of the day of the Lord upon them, *as a thief in the night*, which is the Apocalyptic phrase; and the *millennium*, or *thousand years*, which *are with God but as a day*; the *passing away of the old heavens* and earth, by a conflagration in the lake of fire, and our *looking for new heavens and a new earth, wherein dwelleth righteousness*.

Seeing therefore Peter and John were Apostles of the circumcision, it seems to me that they staid with their Churches in Judea and Syria till the Romans made war upon their nation, that is, till the twelfth year of Nero; that they then followed the main body of their flying Churches into Asia, and that Peter went thence by Corinth to Rome; that the Roman Empire looked upon those Churches as enemies, because Jews by birth; and therefore to prevent insurrections, secured their leaders, and banished John into Patmos. It seems also probable to me that the Apocalypse was there composed, and that soon after the Epistle to the Hebrews and those of Peter were written to these Churches, with reference to this Prophecy as what they were particularly concerned in. For it appears by these Epistles, that they were written in times of general affliction and tribulation under the heathens, and by consequence when the Empire made war upon the Jews; for till then the heathens were at peace with the *Christian Jews*, as well as with the rest. The Epistle to the Hebrews, since it mentions Timothy as related to those Hebrews, must be written to them after their flight into Asia, where Timothy was Bishop; and by consequence after the war began, the Hebrews in Judea being strangers to Timothy. Peter seems also to call Rome Babylon, as well with respect to the war made upon Judea, and the approaching captivity, like that under old Babylon, as with respect to that name in the Apocalypse: and in writing *to the strangers scattered throughout* Pontus, Galatia, Cappadocia, Asia and Bythinia, he seems to intimate that they were the strangers newly scattered by the Roman wars; for those were the only strangers there belonging to his care.

This account of things agrees best with history when duly rectified. For Justin and Irenaeus say, that Simon Magus came to Rome in the reign of Claudius, and exercised juggling tricks there. Pseudo-Clemens adds, that he endeavored there to fly, but broke his neck through the prayers of Peter. Whence Eusebius, or rather his interpolator Jerom, has recorded, that Peter came to Rome in the second year of Claudius: but Cyril Bishop of

Jerusalem, Philastrius, Sulpitius, Prosper, Maximus Taurinensis, and Hegesippus junior, place this victory of Peter in the time of Nero. Indeed the ancients tradition was, that Peter came to Rome in the days of this Emperor, as may be seen in Lactantius. Chrysostom tells us, that the Apostles continued long in Judea, and that then being driven out by the Jews they went to the Gentiles. This dispersion was in the first year of the Jewish war, when the Jews, as Josephus tells us, began to be tumultuous and violent in all places. For all agree that the Apostles were dispersed into several regions at once; and Origen has set down the time, telling us that in the beginning of the Judaic war, the Apostles and disciples of our Lord were scattered into all nations; Thomas into Parthia, Andrew into Scythia, John into Asia, and Peter first into Asia, where he preached to the dispersion, and thence into Italy. Dionysius Corinthius saith, that Peter went from Asia by Corinth to Rome, and all antiquity agrees that Peter and Paul were martyred there in the end of Nero's reign. Mark went with Timothy to Rome, 2 Timothy 4:11; Colos. 4:10. Sylvanus was Paul's assistant; and by the companions of Peter, mentioned in his first Epistle, we may know that he wrote from Rome; and the Ancients generally agree, that in this Epistle he understood Rome by Babylon. His second Epistle was writ to the same dispersed strangers with the first, 2 Peter 3:1; and therein he saith, that Paul had writ of the same things to them, and also in his other Epistles, ver. 15, 16. Now as there is no Epistle of Paul to these strangers besides that to the Hebrews, so in this epistle, chap. 10:11, 12; we find at large all those things which Peter had been speaking of, and here refers to; particularly the *passing away of the old heavens and earth*, and *establishing an inheritance immoveable*, with an exhortation to grace, because God, to the wicked, *is a consuming fire*, Hebrews 12:25, 26, 28, 29.

Having determined the time of writing the Apocalypse, I need not say much about the truth of it, since it was in such request with the first ages, that many endeavored to imitate it, by feigning Apocalypses under the Apostles' names; and the Apostles themselves, as I have just now showed, studied it, and used its phrases; by which means the style of the epistle to the Hebrews became more mystical than that of Paul's other Epistles, and the style of John's Gospel more figurative and majestic than that of the other Gospels. I do not apprehend that Christ was called the word of God in any book of the New Testament written before the Apocalypse; and therefore am of opinion, the language was taken from this Prophecy, as

were also many other phrases in this gospel, such as those of Christ's being *the light which enlightens the world, the lamb of God which taketh away the sins of the world, the bridegroom, he that testifieth, he that came down from heaven, the Son of God, &c.* Justin Martyr, who within thirty years after John's death became a Christian, writes expressly that *a certain man among the Christians whose name was John, one of the twelve Apostles of Christ, in the Revelation which was shewed him, prophesied that those who believed in Christ should live a thousand years at Jerusalem.* And a few lines before he saith: *But I, and as many as are Christians, in all things right in their opinions, believe both that there shall be a resurrection of the flesh, and a thousand years life at Jerusalem built, adorned and enlarged.* Which is as much as to say, that all true Christians in that early age received this Prophecy: for in all ages, as many as believed the thousand years, received the Apocalypse as the foundation of their opinion: and I do not know one instance to the contrary. Papias Bishop of Hierapolis, a man of the Apostolic age, and one of John's own disciples, did not only teach the doctrine of the thousand years, but also asserted the Apocalypse as written by divine inspiration. Melito, who flourished next after Justin, wrote a commentary upon this Prophecy; and he, being Bishop of Sardis one of the seven Churches, could neither be ignorant of their tradition about it, nor impose upon them. Irenaeus, who was contemporary with Melito, wrote much upon it, and said, that *the number 666 was in all the ancient and approved copies; and that he had it also confirmed to him by those who had seen John face to face,* meaning no doubt his master Polycarp for one. At the same time Theophilus Bishop of Antioch asserted it, and so did Tertullian, Clemens Alexandrinus, and Origen soon after; and their contemporary Hippolytus the Martyr, Metropolitan of the Arabians, wrote a commentary upon it. All these were ancient men, flourishing within a hundred and twenty years after John's death, and of greatest note in the Churches of those times. Soon after did Victorinus Pictavienses write another commentary upon it; and he lived in the time of Dioclesian. This may surely suffice to show how the Apocalypse was received and studied in the first ages: and I do not indeed find any other book of the New Testament so strongly attested, or commented upon so early as this. The Prophecy said: *Blessed is he that readeth, and they that hear the words of this Prophecy, and keep the things which are written therein.* This animated the first Christians to study it so much, till the difficulty made them remit, and comment more upon the other books of the New Testament. This was the state of the Apocalypse, till the thousand years

being misunderstood, brought a prejudice against it: and Dionysius of Alexandria, noting how it abounded with barbarisms, that is with Hebraisms, promoted that prejudice so far, as to cause many Greeks in the fourth century to doubt of the book. But whilst the Latins, and a great part of the Greeks, always retained the Apocalypse, and the rest doubted only out of prejudice, it makes nothing against its authority.

This Prophecy is called *the Revelation*, with respect to *the Scripture of truth*, which Daniel was commanded to *shut up and seal, till the time of the end*. Daniel sealed it *until the time of the end*; and until that time comes, the Lamb is opening the seals: and afterwards the two Witnesses prophesy out of it a long time in sack-cloth, before they ascend up to heaven in a cloud. All which is as much as to say, that these Prophecies of Daniel and John should not be understood till the time of the end: but then some should prophesy out of them in an afflicted and mournful state for a long time, and that but darkly, so as to convert but few. But in the very end, the Prophecy should be so far interpreted as to convince many. *Then*, saith Daniel, *many shall run to and fro, and knowledge shall be increased*. For the Gospel must be preached in all nations before the great tribulation, and end of the world. The palm-bearing multitude, which come out of this tribulation, cannot be innumerable out of all nations, unless they be made so by the preaching of the Gospel before it comes. There must be a stone cut out of a mountain without hands, before it can fall upon the toes of the Image, and become a great mountain and fill the earth. An Angel must fly through the midst of heaven with the everlasting Gospel to preach to all nations, before Babylon falls, and the Son of man reaps his harvest. The two Prophets must ascend up to heaven in a cloud, before the kingdoms of this world become the kingdoms of Christ. 'Tis therefore a part of this Prophecy, that it should not be understood before the last age of the world; and therefore it makes for the credit of the Prophecy, that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late Interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the Gospel be approaching, it is to us and our posterity that those words mainly belong: *In the time of the end the wise shall understand, but none of the wicked shall understand. Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein.*

The folly of Interpreters has been, to foretell times and things by this Prophecy, as if God designed to make them Prophets. By this rashness they have not only exposed themselves, but brought the Prophecy also into contempt. The design of God was much otherwise. He gave this and the Prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own Providence, not the Interpreters', be then manifested thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by providence. For as the few and obscure Prophecies concerning Christ's first coming were for setting up the Christian religion, many and clear Prophecies concerning the things to be done at Christ's second coming, are not only for predicting but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse; and this Prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true religion, and establish it. For he that will understand the old Prophets, must begin with this; but the time is not yet come for understanding them perfectly, because the main revolution predicted in them is not yet come to pass. *In the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the Prophets: and then the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign for ever,* Apoc. 10:7; 11:15. There is already so much of the Prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's providence: but then the signal revolutions predicted by all the holy Prophets, will at once both turn men's eyes upon considering the predictions, and plainly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled.

Amongst the Interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries. The success of others put me upon considering it; and if I have done any thing which may be useful to following writers, I have my design.

CHAPTER 2

OF THE RELATION WHICH THE APOCALYPSE OF JOHN HATH TO THE BOOK OF THE LAW OF MOSES, AND TO THE WORSHIP OF GOD IN THE TEMPLE.

THE Apocalypse of John is written in the same style and language with the Prophecies of Daniel, and hath the same relation to them which they have to one another, so that all of them together make but one complete Prophecy; and in like manner it consists of two parts, an introductory Prophecy, and an Interpretation thereof.

The Prophecy is distinguished into seven successive parts, by the opening of the seven seals of the book which Daniel was commanded to seal up: and hence it is called the Apocalypse or Revelation of Jesus Christ. The time of the seventh seal is sub-divided into eight successive parts by the silence in heaven for half an hour, and the sounding of seven trumpets successively: and the seventh trumpet sounds to the battle of the great day of God Almighty, whereby *the kingdoms of this world become the kingdoms of the Lord and of his Christ*, and those are destroyed that destroyed the earth.

The Interpretation begins with the words, *And the temple of God was opened in heaven, and there was seen in his temple the Ark of the Testament*: and it continues to the end of the Prophecy. The Temple is the scene of the visions, and the visions in the Temple relate to the feast of the seventh month: for the feasts of the Jews were typical of things to come. The Passover related to the first coming of Christ, and the feasts of the seventh month to his second coming: his first coming being therefore over before this Prophecy was given, the feasts of the seventh month are here only alluded unto.

On the first day of that month, in the morning, the High-Priest dressed the lamps: and in allusion hereunto, this Prophecy begins with a vision of one like *the Son of man* in the High-Priest's habit, appearing as it were in the midst of the seven golden candlesticks, or over against the midst of them, dressing the lamps, which appeared like a rod of seven stars in his right hand: and this dressing was performed by the sending seven Epistles to the Angels or Bishops of the seven Churches in Asia, which in the primitive

times illuminated the Temple or Church Catholic. These Epistles contain admonitions against the approaching Apostasy, and therefore relate to the times when the Apostasy began to work strongly, and before it prevailed. It began to work in the Apostles' days, and was to continue working *till the man of sin should be revealed*. It began to work in the disciples of Simon, Menander, Carpocrates, Cerinthus, and such sorts of men as had imbibed the metaphysical philosophy of the Gentiles and Cabalistical Jews, and were thence called Gnostics. John calls them Antichrists, saying that in his days there were many Antichrists. But these being condemned by the Apostles, and their immediate disciples, put the Churches in no danger during the opening of the first four seals. The visions at the opening of these seals relate only to the civil affairs of the heathen Roman Empire. So long the Apostolic traditions prevailed, and preserved the Church in its purity: and therefore the affairs of the Church do not begin to be considered in this Prophecy before the opening of the fifth seal. She began then to decline, and to want admonitions; and therefore is admonished by these Epistles, till the Apostasy prevailed and took place, which was at the opening of the seventh seal. The admonitions therefore in these seven Epistles relate to the state of the Church in the times of the fifth and sixth seals. At the opening of the fifth seal, the Church is purged from hypocrites by a great persecution. At the opening of the sixth, that which letted is taken out of the way, namely the heathen Roman Empire. At the opening of the seventh, the man of sin is revealed. And to these times the seven Epistles relate.

The seven Angels, to whom these Epistles were written, answer to the seven Amarc-holim, who were Priests and chief Officers of the Temple, and had jointly the keys of the gates of the Temple, with those of the Treasuries, and the direction, appointment and oversight of all things in the Temple.

After the lamps were dressed, John saw *the door* of the Temple *opened*; and by *the voice as it were of a trumpet*, was called up to the eastern gate of the great court, to see the visions: and *behold a throne was set*, viz. the mercy-seat upon the Ark of the Testament, which the Jews respected as *the throne of God between the Cherubims*, Exodus 25:2; Psalm 99:1. And *he that sat on it was to look upon like Jasper and Sardine stone*, that is, of an olive color, the people of Judea being of that color. *And*, the Sun being then in the East, *a rainbow was about the throne*, the emblem of glory. *And round about the throne were four and twenty seats*; answering to the

chambers of the four and twenty Princes of the Priests, twelve on the south side, and twelve on the north side of the Priests' Court. *And upon the seats were four and twenty Elders sitting, clothed in white raiment, with crowns on their heads*; representing the Princes of the four and twenty courses of the Priests clothed in linen. *And out of the throne proceeded lightnings and thunderings, and voices*, viz. the flashes of the fire upon the Altar at the morning-sacrifice, and the thundering voices of those that sounded the trumpets, and sung at the Eastern gate of the Priests' Court; for these being between John and the throne appeared to him as proceeding from the throne. *And there were seven lamps of fire burning*, in the Temple, *before the throne, which are the seven spirits of God*, or Angels of the seven Churches, represented in the beginning of this Prophecy by seven stars. *And before the throne was a sea of glass clear as crystal*; the brazen sea between the porch of the Temple and the Altar, filled with clear water. *And in the midst of the throne, and round about the throne, were four Beasts full of eyes before and behind*: that is, one Beast before the throne and one behind it, appearing to John as in the midst of the throne, and one on either side in the circle about it, to represent by the multitude of their eyes the people standing in the four sides of the peoples' court. *And the first Beast was like a lion, and the second was like a calf, and the third had the face of a man, and the fourth was like a flying eagle*. The people of Israel in the wilderness encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah, on the west were three tribes under the standard of Ephraim, on the south were three tribes under the standard of Reuben, and on the north were three tribes under the standard of Dan, Numbers 2: And the standard of Judah was a Lion, that of Ephraim an Ox, that of Reuben a Man, and that of Dan an Eagle, as the Jews affirm. Whence were framed the hieroglyphics of Cherubims and Seraphims, to represent the people of Israel. A Cherubim had one body with four faces, the faces of a Lion, an Ox, a Man and an Eagle, looking to the four winds of heaven, without turning about, as in Ezekiel's vision, chap. 1: And four Seraphims had the same four faces with four bodies, one face to every body. The four Beasts are therefore four Seraphims standing in the four sides of the peoples' court; the first in the eastern side with the head of a Lion, the second in the western side with the head of an Ox, the third in the southern side with the head of a Man, the fourth in the northern side with the head of an Eagle: and all four signify together the twelve tribes of Israel, out of whom the hundred forty and four thousand were sealed, Apoc. 7:4. *And the four Beasts had each of them six wings*, two to a tribe,

in all twenty and four wings, answering to the twenty and four stations of the people. *And they were full of eyes within, or under their wings. And they rest not day and night, or at the morning and evening-sacrifices, saying, holy, holy, holy Lord God Almighty, which was, and is, and is to come.* These animals are therefore the Seraphims, which appeared to Isaiah in a vision like this of the Apocalypse. For there also the Lord sat upon a throne in the temple; and the Seraphims each with six wings cried, *Holy, holy, holy Lord God of hosts. And when those animals give glory and honor and thanks to him that sitteth upon the throne, who liveth for ever and ever, the four and twenty Elders go into the Temple, and there fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.* At the morning and evening-sacrifices, so soon as the sacrifice was laid upon the Altar, and the drink-offering began to be poured out, the trumpets sounded, and the Levites sang by course three times; and every time when the trumpets sounded, the people fell down and worshiped. Three times therefore did the people worship; to express which number, the Beasts cry *Holy, holy, holy*: and the song being ended, the people prayed standing, till the solemnity was finished. In the mean time the Priests went into the Temple, and there fell down before him that sat upon the throne, and worshiped.

And John saw, in the right hand of him that sat upon the throne, a book written within and on the backside, sealed with seven seals, viz. the book which Daniel was commanded to seal up, and which is here represented by the prophetic book of the Law laid up on the right side of the Ark, as it were in the right hand of him that sat on the throne: for the festivals and ceremonies of the Law prescribed to the people in this book, adumbrated those things which were predicted in the book of Daniel; and the writing within and on the backside of this book, relates to the synchronal Prophecies. And none was found worthy to open the book but the Lamb of God. And lo, in the midst of the throne and of the four Beasts, and in the midst of the Elders, that is, at the foot of the Altar, stood a lamb as it had been slain, the morning-sacrifice; having seven horns, which are the seven Churches, and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came, and took the book out of the right hand of him that sat upon the throne: And when he had taken the book, the four

Beasts and four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us, unto our God, Kings and Priests, and we shall reign on the earth. The Beasts and Elders therefore represent the primitive Christians of all nations; and the worship of these Christians in their Churches is here represented under the form of worshiping God and the Lamb in the Temple: God for his benefaction in creating all things, and the Lamb for his benefaction in redeeming us with his blood: God as sitting upon the throne and living for ever, and the Lamb as exalted above all by the merits of his death. *And I heard, saith John, the voice of many Angels round about the throne, and the Beasts and the Elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four Beasts said, Amen. And the four and twenty Elders fell down and worshiped him that liveth for ever and ever.* This was the worship of the primitive Christians.

It was the custom for the High-Priest, seven days before the fast of the seventh month, to continue constantly in the Temple, and study the book of the Law, that he might be perfect in it against the day of expiation; wherein the service, which was various and intricate, was wholly to be performed by himself; part of which service was reading the Law to the people: and to promote his studying it, there were certain Priests appointed by the Sanhedrim to be with him those seven days in one of his chambers in the Temple, and there to discourse with him about the Law, and read it to him, and put him in mind of reading and studying it himself. This his opening and reading the Law those seven days, is alluded unto in the Lamb's opening the seals. We are to conceive that those seven days begin in the evening before each day; for the Jews began their day in the evening, and that the solemnity of the fast begins in the morning of the seventh day.

The seventh seal was therefore opened on the day of expiation, and then *there was silence in heaven for half an hour. And an Angel, the High-Priest, stood at the Altar, having a golden Censer; and there was given him much incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the throne.* The custom was on other days, for one of the Priests to take fire from the great Altar in a silver Censer; but on this day, for the High-Priest to take fire from the great Altar in a golden Censer: and when he was come down from the great Altar, he took incense from one of the Priests who brought it to him, and went with it to the golden Altar: and while he offered the incense, the people prayed without in silence, which is the silence in heaven for half an hour. When the High-Priest had laid the incense on the Altar, he carried a Censer of it burning in his hand, into the most holy place before the Ark. *And the smoke of the incense, with the prayers of the Saints, ascended up before God out of the Angel's hand.* On other days there was a certain measure of incense for the golden Altar: on this day there was a greater quantity for both the Altar and the most holy Place, and therefore it is called *much incense*. After this *the Angel took the Censer, and filled it with fire from the great Altar, and cast it into the earth;* that is, by the hands of the Priests who belong to his mystical body, he cast it to the earth without the Temple, for burning the Goat which was the Lord's lot. *And* at this and other concomitant sacrifices, until the evening-sacrifice was ended, *there were voices, and thunderings, and lightnings, and an earthquake;* that is, the voice of the High-Priest reading the Law to the people, and other voices and thunderings from the trumpets and temple-music at the sacrifices, and lightnings from the fire of the Altar.

The solemnity of the day of expiation being finished, the seven Angels sound their trumpets at the great sacrifices of the seven days of the feast of tabernacles; and at the same sacrifices, the seven thunders utter their voices, which are the music of the Temple, and singing of the Levites, intermixed with the soundings of the trumpets: and the seven Angels pour out their vials of wrath, which are the drink-offerings of those sacrifices.

When six of the seals were opened, John said: *And after these things, that is, after the visions of the sixth seal, I saw four Angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another Angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was given to*

hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads. This sealing alludes to a tradition of the Jews, that upon the day of expiation all the people of Israel are sealed up in the books of life and death. For the Jews in their Talmud tell us, that in the beginning of every new year, or first day of the month Tisri, the seventh month of the sacred year, three books are opened in judgment; the book of life, in which the names of those are written who are perfectly just; the book of death, in which the names of those are written who are Atheists or very wicked; and a third book, of those whose judgment is suspended till the day of expiation, and whose names are not written in the book of life or death before that day. The first ten days of this month they call the penitential days; and all these days they fast and pray very much, and are very devout, that on the tenth day their sins may be remitted, and their names may be written in the book of life; which day is therefore called the day of expiation. And upon this tenth day, in returning home from the Synagogues, they say to one another, *God the creator seal you to a good year.* For they conceive that the books are now sealed up, and that the sentence of God remains unchanged henceforward to the end of the year. The same thing is signified by the two Goats, upon whose foreheads the High-Priest yearly, on the day of expiation, lays the two lots inscribed, *For God* and *For Azazel*; God's lot signifying the people who are sealed with the name of God in their foreheads; and the lot Azazel, which was sent into the wilderness, representing those who receive the mark and name of the Beast, and go into the wilderness with the great Whore.

The servants of God being therefore sealed in the day of expiation, we may conceive that this sealing is synchronal to the visions which appear upon opening the seventh seal; and that when the Lamb had opened six of the seals and seen the visions relating to the inside of the sixth, he looked on the backside of the seventh leaf, and then saw *the four Angels holding the four winds of heaven, and another Angel ascending from the East with the seal of God.* Conceive also, that the Angels which held the four winds were the first four of the seven Angels, who upon opening the seventh seal were seen standing before God; and that upon their holding the winds, *there was silence in heaven for half an hour*; and that while the servants of God were sealing, the Angel with the golden Censer offered their prayers with incense upon the golden Altar, and read the Law: and that so soon as they were sealed, the winds hurt the earth at the sounding of the first trumpet,

and the sea at the sounding of the second; these winds signifying the wars, to which the first four trumpets sounded. For as the first four seals are distinguished from the three last by the appearance of four horsemen towards the four winds of heaven; so the wars of the first four trumpets are distinguished from those of the three last, by representing these by *four winds*, and the others by *three great woes*.

In one of Ezekiel's visions, when the Babylonian captivity was at hand, *six men* appeared *with slaughter-weapons; and a seventh*, who appeared *among them clothed in white linen and a writer's ink-horn by his side*, is commanded to *go through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations done in the midst thereof*: and then the six men, like the Angels of the first six trumpets, are commanded to slay those men who are not marked. Conceive therefore that the hundred forty and four thousand are sealed, to preserve them from the plagues of the first six trumpets; and that at length by the preaching of the everlasting gospel, they grow into *a great multitude, which no man could number, of all nations, and kindreds, and people and tongues*: and at the sounding of the seventh trumpet come out of the great tribulation *with Palms in their hands: the kingdoms of this world*, by the war to which that trumpet sounds, *becoming the kingdoms of God and his Christ*. For the solemnity of the great *Hosannah* was kept by the Jews upon the seventh or last day of the feast of tabernacles; the Jews upon that day carrying Palms in their hands, and crying *Hosannah*.

After six of the Angels, answering to the six men with slaughter-weapons, had sounded their trumpets, the Lamb in the form of *a mighty Angel came down from heaven clothed with a cloud, and a rainbow was upon his head, and his face was as it were the Sun, and his feet as pillars of fire*, the shape in which Christ appeared in the beginning of this Prophecy; *and he had in his hand a little book open*, the book which he had newly opened; for he received but one book from him that sitteth upon the throne, and he alone was worthy to open and look on this book. *And he set his right foot upon the sea and his left foot on the earth, and cried with a loud voice, as when a lion roareth*. It was the custom of the High-Priest on the day of expiation, to stand in an elevated place in the peoples' court, at the Eastern gate of the Priests' court, and read the Law to the people, while the Heifer and the Goat which was the Lord's lot, were burning without the Temple. We may therefore suppose him standing in such a manner, that his right foot might appear to John as it were standing on the

sea of glass, and his left foot on the ground of the house; and that he cried with a loud voice, in reading the Law on the day of expiation. *And when he had cried, seven thunders uttered their voices.* Thunders are the voice of a cloud, and a cloud signifies a multitude; and this multitude may be the Levites, who sang with thundering voices, and played with musical instruments at the great sacrifices, on the seven days of the feast of Tabernacles: at which times the trumpets also sounded. For the trumpets sounded, and the Levites sang alternately, three times at every sacrifice. The Prophecy therefore of the seven thunders is nothing else than a repetition of the Prophecy of the seven trumpets in another form. *And the Angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, that after the seven thunders there should be time no longer; but in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets.* The voices of the thunders therefore last to the end of this world, and so do those of the trumpets.

And the voice which I heard from heaven, saith John, spake unto me again and said, Go and take the little book, &c. And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. This is an introduction to a new Prophecy, to a repetition of the Prophecy of the whole book; and alludes to Ezekiel's eating a roll or book spread open before him, and written within and without, full of lamentations and mourning and woe, but sweet in his mouth. Eating and drinking signify acquiring and possessing; and eating the book is becoming inspired with the Prophecy contained in it. It implies being inspired in a vigorous and extraordinary manner with the Prophecy of the whole book, and therefore signifies a lively repetition of the whole Prophecy by way of interpretation, and begins not till the first Prophecy, that of the seals and trumpets, is ended. It was sweet in John's mouth, and therefore begins not with the bitter Prophecy of the Babylonian captivity, and the Gentiles being in the outward court of the Temple, and treading the holy city under foot; and the prophesying of the *two Witnesses* in sackcloth, and their smiting the earth with all plagues, and being killed by the Beast: but so soon as the Prophecy of the trumpets is ended, it begins with the sweet Prophecy of the glorious *Woman in heaven*, and the victory

of Michael over the Dragon; and after that, it is bitter in John's belly, by a large description of the times of the great Apostasy.

And the Angel stood, upon the earth and sea, saying, Rise and measure the Temple of God and the Altar, and them that worship therein, that is, their courts with the buildings thereon, viz. the square court of the Temple called the separate place, and the square court of the Altar called the Priests' court, and the court of them that worship in the Temple called the new court: *but the great court which is without the Temple, leave out, and measure it not, for it is given to the Gentiles, and the holy city shall they tread under foot forty and two months.* This measuring hath reference to Ezekiel's measuring the Temple of Solomon: there the whole Temple, including the outward court, was measured, to signify that it should be rebuilt in the latter days. Here the courts of the Temple and Altar, and they who worship therein, are only measured, to signify the building of a second Temple, for those that are sealed out of all the twelve tribes of Israel, and worship in the inward court of sincerity and truth: but John is commanded to leave out the outward court, or outward form of religion and Church-government, because it is given to the Babylonian Gentiles. For the glorious woman in heaven, the remnant of whose seed kept the commandments of God, and had the testimony of Jesus, continued the same woman in outward form after her flight into the wilderness, whereby she quitted her former sincerity and piety, and became the great Whore. She lost her chastity, but kept her outward form and shape. And while the Gentiles tread the holy city underfoot, and worship in the outward court, the two witnesses, represented perhaps by the two feet of the Angel standing on the sea and earth, prophesied against them, and *had power, like Elijah and Moses, to consume their enemies with fire proceeding out of their mouth, and to shut heaven that it rain not in the days of their Prophecy, and to turn the waters into blood, and to smite the earth with all plagues as often as they will,* that is, with the plagues of the trumpets and vials of wrath; and at length they are slain, rise again from the dead, and ascend up to heaven in a cloud; and then the seventh trumpet sounds to the day of judgment.

The Prophecy being finished, John is inspired anew by the eaten book, and begins the Interpretation thereof with these words, *And the Temple of God was opened in heaven, and there was seen in his Temple the Ark of the Testament.* By the Ark, we may know that this was the first Temple; for the second temple had no Ark. *And there were lightnings, and voices, and*

thunderings, and an earthquake, and great hail. These answer to the wars in the Roman Empire, during the reign of the four horsemen, who appeared upon opening the first four seals. *And there appeared a great wonder in heaven, a woman clothed with the Sun.* In the Prophecy, the affairs of the Church begin to be considered at the opening of the fifth seal; and in the Interpretation, they begin at the same time with the vision of the Church in the form of a woman in heaven: there she is persecuted, and here she is pained in travail. The Interpretation proceeds down first to the sealing of the servants of God, and marking the rest with the mark of the Beast; and then to the day of judgment, represented by a harvest and vintage. Then it returns back to the times of opening the seventh seal, and interprets the Prophecy of the seven trumpets by the pouring out of seven vials of wrath. The Angels who pour them out, come out of the *Temple of the Tabernacle*; that is, out of the second Temple, for the Tabernacle has no outward court. Then it returns back again to the times of measuring the Temple and Altar, and of the Gentiles worshiping in the outward court, and of the Beast killing the witnesses in the streets of the great city; and interprets these things by the vision of *a woman sitting on the Beast, drunken with the blood of the Saints*; and proceeds in the Interpretation downwards to the fall of the great city and the day of judgment.

The whole Prophecy of the book, represented by the book of the Law, is therefore repeated, and interpreted in the visions which follow those of sounding the seventh trumpet, and begin with that of the Temple of God opened in heaven. Only the things, which the seven thunders uttered, were not written down, and therefore not interpreted.

CHAPTER 3.

OF THE RELATION WHICH THE PROPHECY OF JOHN HATH TO THOSE OF DANIEL; AND OF THE SUBJECT OF THE PROPHECY.

THE whole scene of sacred Prophecy is composed of three principal parts: the regions beyond Euphrates, represented by the two first Beasts of Daniel; the Empire of the Greeks on this side of Euphrates, represented by the Leopard and by the He-Goat; and the Empire of the Latins on this side of Greece, represented by the Beast with ten horns. And to these three parts, the phrases of the *third part of the earth, sea rivers, trees, ships, stars, sun, and moon*, relate. I place the body of the fourth Beast on this side of Greece, because the three first of the four Beasts had their lives prolonged after their dominion was taken away, and therefore belong not to the body of the fourth. He only stamped them with his feet. they understood the places to which they sailed by sea, particularly all Europe: and hence in this Prophecy, the earth and sea are put for the nations of the Greek and Latin Empires.

The third and fourth Beasts of Daniel are the same with the Dragon and ten-horned Beast of John, but with this difference: John puts the Dragon for the whole Roman Empire while it continued entire, because it was entire when that Prophecy was given; and the Beast he considers not till the Empire became divided: and then he puts the dragon for the Empire of the Greeks, and the Beast for the Empire of the Latins. Hence it is that the Dragon and Beast have common heads and common horns: but the Dragon hath crowns only upon his heads, and the Beast only upon his horns; because the Beast and his horns reigned not before they were divided from the Dragon: and when the Dragon gave the Beast his throne, the ten horns received power as Kings, the same hour with the Beast. The heads are seven successive Kings. Four of them were the four horsemen which appeared at the opening of the first four seals. In the latter end of the sixth head, or seal, considered as present in the visions, it is said, *five* of the seven Kings *are fallen, and one is, and another is not yet come; and the Beast that was and is not*, being wounded to death with a sword, *he is the eighth, and of the seven*: he was therefore a collateral part of the seventh.

The horns are the same with those of Daniel's fourth Beast, described above.

The four horsemen which appear at the opening of the first four seals, have been well explained by Mr. Mede; excepting that I had rather continue the third to the end of the reign of the three Gordians and Philip the Arabian, those being Kings from the South, and begin the fourth with the reign of Decius, and continue it till the reign of Dioclesian. for the fourth horseman *sat upon a pale horse, and his name was Death; and hell followed with him; and power was given them to kill unto the fourth part of the earth, with the sword, and with famine, and with the plague, and with the Beasts of the earth,* or armies of invaders and rebels: and as such were the times during all this interval. Hitherto the Roman Empire continued in an undivided monarchical form, except rebellions; and such it is represented by the four horsemen. But Dioclesian divided it between himself and Maximianus, A.C. 285; and it continued in that divided state, till the victory of Constantine the great over Licinius, A.C. 323, which put an end to the heathen persecutions set on foot by Dioclesian and Maximianus, and described at the opening of the fifth seal. But this division of the Empire was imperfect, the whole being still under one and the same Senate. The same victory of Constantine over Licinius a heathen persecutor, began the fall of the heathen Empire, described at the opening of the sixth seal: and the visions of this seal continue till after the reign of Julian the Apostate, he being a heathen Emperor, and reigning over the whole Roman Empire.

The affairs of the Church begin to be considered at the opening of the fifth seal, as was said above. Then she is represented by *a woman* in the Temple of heaven, *clothed with the sun* of righteousness, *and the moon* of Jewish ceremonies *under her feet, and upon her head a crown of twelve stars* relating to the twelve Apostles and to the twelve tribes of Israel. When she fled from the Temple into the wilderness, she left in the Temple a *remnant of her seed, who kept the commandments of God, and had the testimony of Jesus Christ;* and therefore before her flight she represented the true primitive church of God, though afterwards she degenerated like Aholah and Aholibah. In Dioclesian's persecution *she cried, travailing in birth, and pained to be delivered.* And in the end of that persecution, by the victory of Constantine over Maxentius A.C. 312, *she brought forth a man-child,* such a child as *was to rule all nations with a rod of iron,* a Christian Empire. *And her child,* by the victory of Constantine over Licinius, A.C. 323, *was caught up unto God and to his throne. And the woman,* by the

division of the Roman Empire into the Greek and Latin Empires, *fled* from the first Temple *into the wilderness*, or spiritually barren Empire of the Latins, where she is found afterwards sitting upon the Beast and upon the seven mountains; and is called *the great city which reigneth over the Kings of the earth*, that is, over the ten Kings who give their kingdom to the Beast.

But before her flight there was war in heaven between Michael and the Dragon, the Christian and the heathen religions; and the Dragon, *that old serpent, called the Devil and Satan, who deceiveth the whole world, was cast out to the earth, and his Angels were cast out with him*. And John heard a voice in heaven, saying, *Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down. And they overcame him by the blood of the Lamb, and by the word of their testimony. And they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe be to the inhabitants of the earth and sea, or people of the Greek and Latin Empires, for the devil is come down amongst you, having great wrath, because he knoweth that he hath but a short time*.

And when the Dragon saw that he was cast down from the Roman throne, and the man-child caught up thither, he persecuted the woman which brought forth the man-child; and to her, by the division of the Roman Empire between the cities of Rome and Constantinople A.C. 330, *were given two wings of a great eagle*, the symbol of the Roman Empire, *that she might flee from the first Temple into the wilderness of Arabia, to her place at Babylon mystically so called. And the serpent*, by the division of the same Empire between the sons of Constantine the great, A.C. 337, *cast out of his mouth water as a flood*, the Western Empire, *after the woman; that he might cause her to be carried away by the flood. And the earth*, or Greek Empire, *helped the woman, and the earth opened her mouth, and swallowed up the flood*, by the victory of Constantius over Magnentius, A.C. 353, and thus the Beast was wounded to death with a sword. *And the Dragon was wroth with the woman*, in the reign of Julian the Apostate A.C. 361, *and*, by a new division of the Empire between Valentinian and Valens, A.C. 364, *went* from her into the Eastern Empire *to make war with the remnant of her seed*, which she left behind her when she fled: and thus the Beast revived.

By the next division of the Empire, which was between Gratian and Theodosius A.C. 379, the Beast with ten horns *rose out of the sea*, and the Beast with two horns *out of the earth*: and by the last division thereof, which was between the sons of Theodosius, A.C. 395, *the Dragon gave the Beast his power and throne, and great authority*. And the ten horns *received power as Kings, the same hour with the Beast*.

At length the woman arrived at her place of temporal as well as spiritual dominion upon the back of the Beast, where she is nourished *a time, and times, and half a time, from the face of the serpent*; not in his kingdom, but at a distance from him. She is nourished by *the merchants of the earth*, three times or years and an half, or 42 months, or 1260 days: and in these Prophecies days are put for years. During all this time the Beast acted, and *she sat upon him*, that is, reigned over him, and over the ten Kings *who gave their power and strength*, that is, their kingdom *to the Beast*; and she was *drunken with the blood of the Saints*. By all these circumstances she is the eleventh horn of Daniel's fourth Beast, who reigned with *a look more stout than his fellows*, and was of a different kind from the rest, and had eyes *and a mouth* like the woman; *and made war with the saints, and prevailed against them*, and *wore them out*, and *thought to change times and laws*, and had them *given into his hand, until a time, and times, and half a time*. These characters of the woman, and little horn of the Beast, agree perfectly: in respect of her temporal dominion, she was a horn of the Beast; in respect of her spiritual dominion, she rode upon him in the form of a woman, and was his Church, and committed fornication with the ten Kings.

The second Beast, which *rose up out of the earth*, was the Church of the Greek Empire: for it *had two horns like those of the Lamb*, and therefore was a Church; and it *spake as the Dragon*, and therefore was of his religion; and it *came up out of the earth*, and by consequence in his kingdom. It is called also the *false Prophet* who wrought miracles before the first Beast, by which he deceived them that received his mark, and worshiped his image. When the Dragon went from the woman to make war with the remnant of her seed, this Beast arising out of the earth assisted in that war, and *caused the earth and them which dwell therein to worship the authority of the first Beast, whose mortal wound was healed*, and to *make an Image to him*, that is, to assemble a body of men like him in point of religion. He had also *power to give life* and authority *to the Image*, so that it could *both speak, and* by dictating *cause that all* religious bodies of

men, *who would not worship* the authority of *the Image*, *should be mystically killed. And he causeth all men to receive a mark in their right hand or in their forehead, and that no man might buy or sell save he that had the mark, or the name of the Beast, or the number of his name;* all the rest being excommunicated by the Beast with two horns. His mark is *THREE MALTESE CROSSES, and his name *, and the number of his name 666.

Thus the Beast, after he was wounded to death with a sword and revived, was deified, as the heathens used to deify their Kings after death, and had an Image erected to him; and his worshipers were initiated in this new religion, by receiving the mark or name of this new God, or the number of his name. By killing all that will not worship him and his Image, the first Temple, illuminated by the lamps of the seven Churches, is demolished, and a new Temple built for them who will not worship him; and the outward court of this new Temple, or outward form of a Church, is given to the Gentiles, who worship the Beast and his Image: while they who will not worship him, are sealed with the name of God in their foreheads, and retire into the inward court of this new Temple. These are the 144000 sealed out of all the twelve tribes of Israel, and called the *two Witnesses*, as being derived from the two wings of the woman while she was flying into the wilderness, and represented by two of the seven candlesticks. These appear to John in the inward court of the second Temple, standing on mount Sion with the Lamb, and as it were on the sea of glass. These are *the Saints of the most High*, and *the host of heaven*, and *the holy people* spoken of by Daniel, as worn out and trampled under foot, and destroyed in the latter times by the little horns of his fourth Beast and He-Goat.

While the Gentiles tread the holy city under foot, God *gives power to his two Witnesses, and they prophesy a thousand two hundred and threescore days clothed in sackcloth.* They are called *the two Olive-trees*, with relation to the two Olive-trees, which in Zechary's vision, chap. iv; stand on either side of the golden candlestick to supply the lamps with oil: and Olive-trees, according to the Apostle Paul, represent Churches, Romans 11: They supply the lamps with oil, by maintaining teachers. They are also called *the two candlesticks*; which in this Prophecy signify Churches, the seven Churches of Asia being represented by seven candlesticks. Five of these Churches were found faulty, and threatened if they did not repent; the other two were without fault, and so their candlesticks were fit to be placed in the second Temple. These were the Churches in Smyrna and

Philadelphia. They were in a state of tribulation and persecution, and the only two of the seven in such a state: and so their candlesticks were fit to represent the Churches in affliction in the times of the second Temple, and the only two of the seven that were fit. The *two Witnesses* are not new Churches: they are the posterity of the primitive Church, the posterity of the two wings of the woman, and so are fitly represented by two of the primitive candlesticks. We may conceive therefore, that when the first Temple was destroyed, and a new one built for them who worship in the inward court, two of the seven candlesticks were placed in this new Temple.

The affairs of the Church are not considered during the opening of the first four seals. They begin to be considered at the opening of the fifth seal, as was said above; and are further considered at the opening of the sixth seal; and the seventh seal contains the times of the great Apostasy. And therefore I refer the Epistles to the seven Churches unto the times of the fifth and sixth seals: for they relate to the Church when she began to decline, and contain admonitions against the great Apostasy then approaching.

When Eusebius had brought down his Ecclesiastical History to the reign of Dioclesian, he thus describes the state of the Church: *Qualem quantamque gloriam simul ac libertatem doctrina verae erga supremum Deum pietatis a Christo primum hominibus annunciata, apud omnes Graecos pariter & barbaros ante persecutionem nostra memoria excitatem, consecuta sit, nos certe pro merito explicare non possumus. Argumento esse possit Imperatorum benignitas erga nostros: quibus regendas etiam provincias committebant, omni sacrificandi metu eos liberantes ob singularem, qua in religionem nostram affecti erant, benevolentiam.* And a little after: *Jam vero quis innumerabilem hominum quotidie ad fidem Christi confugientium turbam, quis numerum ecclesiarum in singulis urbibus, quis illustres populorum concursus in aedibus sacris, cumulate possit describere? Quo factum est, ut priscis aedificiis jam non contenti, in singulis urbibus spatiosas ab ipsis fundamentis extruerent ecclesias. Atque haec progressu temporis increscentia, & quotidie in majus & melius proficiscentia, nec livor ullus atterere, nec malignitas daemonis fascinare, nec hominum insidiae prohibere unquam potuerunt, quamdiu omnipotentis Dei dextra populum suum, utpote tali dignum praesidio, textit atque custodiit. Sed cum ex nimia libertate in negligentiam ac desidiam prolapsi essemus; cum alter alteri invidere atque obtrectare caepisset;*

*cum inter nos quasi bella intestina gereremus, verbis, tanquam armis quibusdam hastisque, nos mutuo vulnerantes; cum Antistites adversus Antistites, populi in populos collisi, jurgia ac tumultus agitent; denique cum fraus & simulatio ad summum malitiae culmen adolevisset: tum divina ultio, levi brachio ut solet, integro adhuc ecclesiae statu, & fidelium turbis libere convenientibus, sensim ac moderate in nos caepit animadvertere; orsa primum persecutione ab iis qui militabant. Cum vero sensu omni destituti de placando Dei numine ne cogitaremus quidem; quin potius instar impiorum quorundam res humanas nulla providentia gubernari rati, alia quotidie crimina aliis adjiceremus: cum Pastores nostri sprete religionis regula, mutuis inter se contentionibus decertarent, nihil aliud quam jurgia, minas, aemulationem, odia, ac mutuas inimicitias amplificare studentes; principatum quasi tyrannidem quandam contentissime sibi vindicantes: tunc demum juxta dictum Hieremiae, obscuravit Dominus in ira sua filiam Sion, & dejecit de caelo gloriam Israel, — per Ecclesiarum scilicet subversionem, &c. This was the state of the Church just before the subversion of the Churches in the beginning of Dioclesian's persecution: and to this state of the Church agrees the first of the seven Epistles to the Angel of the seven Churches, that to the Church in Ephesus. *I have something against thee*, saith Christ to the Angel of that Church, *because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.* The Nicolaitans are the Continentes above described, who placed religion in abstinence from marriages, abandoning their wives if they had any. They are here called Nicolaitans, from Nicolas one of the seven deacons of the primitive Church of Jerusalem; who having a beautiful wife, and being taxed with uxoriousness, abandoned her, and permitted her to marry whom she pleased, saying that we must disuse the flesh; and thenceforward lived a single life in continency, as his children also. The Continentes afterwards embraced the doctrine of Aeons and Ghosts male and female, and were avoid by the Churches till the fourth century; and the Church of Ephesus is here commended for hating their deeds.*

The persecution of Dioclesian began in the year of Christ 302, and lasted ten years in the Eastern Empire and two years in the Western. To this state of the Church the second Epistle, to the Church of Smyrna, agrees. *I know*,

saith Christ, *thy works, and tribulation, and poverty, but thou art rich; and I know the blasphemy of them, which say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: Behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.* The tribulation of ten days can agree to no other persecution than that of Dioclesian, it being the only persecution which lasted ten years. By *the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan*, I understand the Idolatry of the Nicolaitans, who falsely said they were Christians.

The Nicolaitans are complained of also in the third Epistle, as men that *held the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to Idols, and to commit spiritual fornication.* For Balaam taught the Moabites and Midianites to tempt and invite Israel by their women to commit fornication, and to feast with them at the sacrifices of their Gods. The Dragon therefore began now to come down among the inhabitants of the earth and sea.

The Nicolaitans are also complained of in the fourth Epistle, under the name of the *woman Jezebel, who calleth herself a Prophetess, to teach and to seduce the servants of Christ to commit fornication, and to eat things sacrificed to Idols.* The woman therefore began now to fly into the wilderness.

The reign of Constantine the great from the time of his conquering Licinius, was monarchical over the whole Roman Empire. Then the Empire became divided between the sons of Constantine: and afterwards it was again united under Constantius, by his victory over Magnentius. To the affairs of the Church in these three successive periods of time, the third, fourth, and fifth Epistles, that is, those to the Angels of the Churches in Pergamus, Thyatira, and Sardis, seem to relate. The next Emperor was Julian the Apostate.

In the sixth Epistle, to the Angel of the Church in Philadelphia, Christ saith: *Because* in the reign of the heathen Emperor Julian, *thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which* by the woman's flying into the wilderness, and the Dragon's making war with the remnant of her seed, and the killing of all who will not worship the Image of the Beast,

shall come upon all the world, to try them that dwell upon the earth, and to distinguish them by sealing the one with the name of God in their foreheads, and marking the other with the mark of the Beast. *Him that overcometh, I will make a pillar in the Temple of my God; and he shall go no more out* of it. *And I will write upon him the name of my God* in his forehead. So the Christians of the Church of Philadelphia, as many of them as overcome, are sealed with the seal of God, and placed in the second Temple, and go no more out. The same is to be understood of the Church in Smyrna, which also kept the word of God's patience, and was without fault. These two Churches, with their posterity, are therefore the *two Pillars*, and the *two Candlesticks*, and the *two Witnesses* in the second Temple.

After the reign of the Emperor Julian, and his successor Jovian who reigned but five months, the Empire became again divided between Valentinian and Valens. Then the Church Catholic, in the Epistle to the Angel of the Church of Laodicea, is reprehended as *lukewarm*, and threatened to be *spewed out of Christ's mouth*. She said, that she was *rich and increased with goods, and had need of nothing*, being in outward prosperity; *and knew not that she was inwardly wretched, and miserable, and poor, and blind, and naked*. She is therefore *spewed out of Christ's mouth* at the opening of the seventh seal: and this puts an end to the times of the first Temple.

About one half of the Roman Empire turned Christians in the time of Constantine the great and his sons. After Julian had opened the Temples, and restored the worship of the heathens, the Emperors Valentinian and Valens tolerated it all their reign; and therefore the Prophecy of the sixth seal was not fully accomplished before the reign of their successor Gratian. It was the custom of the heathen Priests, in the beginning of the reign of every sovereign Emperor, to offer him the dignity and habit of the Pontifex Maximus. This dignity all Emperors had hitherto accepted: but Gratian rejected it, threw down the idols, interdicted the sacrifices, and took away their revenues with the salaries and authority of the Priests. Theodosius the great followed his example; and heathenism afterwards recovered itself no more, but decreased so fast, that Prudentius, about ten years after the death of Theodosius, called the heathens, *vix pauca ingenia & pars hominum rarissima*. Whence the affairs of the sixth seal ended with the reign of Valens, or rather with the beginning of the reign of Theodosius, when he, like his predecessor Gratian, rejected the dignity of Pontifex Maximus. For

the Romans were very much infested by the invasions of foreign nations in the reign of Valentinian and Valens: *Hoc tempore, saith Ammianus, velut per universum orbem Romanum bellicum canentibus buccinis, excitae gentes saevissimae limites sibi proximos persultabant: Gallias Rhaetiasque simul Alemanni populabantur: Sarmatae Pannonias & Quadi: Picti, Saxones, & Scoti & Attacotti Britannos aerumnis vexavere continuis: Austoriani, Mauricaeque aliae gentes Africam solito acrius incursabant: Thracias diripiebant praedatorii globii Gotthorum: Persarum Rex manus Armeniis injectabat.* And whilst the Emperors were busy in repelling these enemies, the Hunns and Alans and Goths came over the Danube in two bodies, overcame and slew Valens, and made so great a slaughter of the Roman army, that Ammianus saith: *Nec ulla Annalibus praeter Cannensem ita ad internecionem res legitur gesta.* These wars were not fully stopped on all sides till the beginning of the reign of Theodosius, A.C. 379 & 380: but thenceforward the Empire remained quiet from foreign armies, till his death, A.C. 395. So long the four winds were held: and so long there was silence in heaven. And the seventh seal was opened when this silence began.

Mr. Mede hath explained the Prophecy of the first six trumpets not much amiss: but if he had observed, that the Prophecy of pouring out the vials of wrath is synchronal to that of sounding the trumpets, his explanation would have been yet more complete.

The name of *Woes* is given to the wars to which the three last trumpets sound, to distinguish them from the wars of the four first. The sacrifices on the first four days of the feast of Tabernacles, at which the first four trumpets sound, and the first four vials of wrath are poured out, are slaughters in four great wars; and these wars are represented by four winds from the four corners of the earth. The first was an east wind, the second a west wind, the third a south wind, and the fourth a north wind, with respect to the city of Rome, the metropolis of the old Roman Empire. These four plagues fell upon *the third part of the Earth, Sea, Rivers, Sun, Moon and Stars*; that is, upon the Earth, sea, Rivers, Sun, Moon and Stars of the third part of the whole scene of these Prophecies of Daniel and John.

The plague of the eastern wind at the sounding of the first trumpet, was to fall upon the Earth, that is, upon the nations of the Greek Empire. Accordingly, after the death of Theodosius the great, the Goths, Sarmatians, Hunns, Isaurians, and Austorian Moors invaded and miserably

wasted Greece, Thrace, Asia minor, Armenia, Syria, Egypt, Lybia, and Illyricum, for ten or twelve years together.

The plague of the western wind at the sounding of the second trumpet, was to fall upon the Sea, or Western Empire, by means of a *great mountain burning with fire* cast into it, and *turning it to blood*. Accordingly in the year 407, that Empire began to be invaded by the Visigoths, Vandals, Alans, Sueves, Burgundians, Ostrogoths,, Heruli, Quadi, Gepides; and by these wars it was broken into ten kingdoms, and miserable wasted: and Rome itself, the burning mountain, was besieged and taken by the Ostrogoths, in the beginning of these miseries.

The plague of the southern wind at the sounding of the third trumpet, was to cause *a great star, burning as it were a lamp, to fall from heaven upon the rivers and fountains of waters*, the Western Empire now divided into many kingdoms, and to turn them to *wormwood* and *blood*, and make them *bitter*. Accordingly Genseric, the King of the Vandals and Alans in Spain, A.C. 427, entered Africa with an army of eighty thousand men; where he invaded the Moors, and made war upon the Romans, both there and on the sea-coasts of Europe, for fifty years together, almost without intermission, taking Hippo A.C. 431, and Carthage the capital of Africa A.C. 439. In A.C. 455, with a numerous fleet and an army of three hundred thousand Vandals and Moors, he invaded Italy, took and plundered Rome, Naples, Capua, and many other cities; carrying thence their wealth with the flower of the people into Africa: and the next year, A.C. 456, he rent all Africa from the Empire, totally expelling the Romans. Then the Vandals invaded and took the Islands of the Mediterranean, Sicily, Sardinia, Corsica, Ebusus, Majorca, Minorca, &c. and Ricimer besieged the Emperor Anthemius in Rome, took the city, and gave his soldiers the plunder, A.C. 472. The Visigoths about the same time drove the Romans out of Spain: and now the Western Emperor, the *great star which fell from heaven, burning as it were a lamp*, having by all these wars gradually lost almost all his dominions, was invaded, and conquered in one year by Odoacer King of the Heruli, A.C. 476. After this the Moors revolted A.C. 477, and weakened the Vandals by several wars, and took Mauritania from them. These wars continued till the Vandals were conquered by Belisarius, A.C. 534, and by all these wars Africa was almost depopulated, according to Procopius, who reckons that above five millions of men perished in them. When the Vandals first invaded Africa, that country was very populous, consisting of about 700 bishoprics, more than were in all France, Spain and

Italy together: but by the wars between the Vandals, Romans and Moors, it was depopulated to that degree, that Procopius tells us, it was next to a miracle for a traveller to see a man.

In pouring out the third vial it is said: *Thou art righteous, O Lord, — because thou hast judged thus: for they have shed the blood of thy Saints and Prophets, and thou has given them blood to drink, for they are worthy.* How they shed the blood of Saints, may be understood by the following Edict of the Emperor Honorius, procured by four Bishops sent to him by a Council of African Bishops, who met at Carthage 14 Jun, A.C. 410.

Impp. Honor. & Theod. AA. Heracliano Com. Afric.

Oraculo penitus remoto, quo ad ritus suos haereticae superstitionis obrepserant, sciant omnes sanctae legis inimici, plectendos se poena & proscriptionis & sanguinis, si ultra convenire per publicum, execranda sceleris sui temeritate temptaverint. Dat. 8:Kal. Sept. Varano V.C. Cons. A.C. 410.

Which Edict was five years after fortified by the following:

Impp. Honor. & Theod. AA. Heracliano Com. Afric.

Sciant cuncti qui ad ritus suos haeresis superstitionibus obrepserant sacrosanctae legis inimici, plectendos se poena & proscriptionis & sanguinis, si ultra convenire per publicum exercendi sceleris sui temeritate temptaverint: ne qua vera divinaque reverentia contagione temeretur. Dat. 8:Kal. Sept. Honorio 10:& Theod. 6:AA. Coss. A.C. 415.

These Edicts being directed to the governor of Africa, extended only to the Africans. Before these there were many severe ones against the Donatists, but they did not extend to blood. These two were the first which made their meetings, and the meetings of all dissenters, capital: for by *heretics* in these Edicts are meant all dissenters, as is manifest by the following against *Euresius* a *Luciferan* Bishop.

Impp. Arcad. & Honor. AA. Aureliano Proc. Africae.

Haereticorum vocabulo continentur, & latis adversus eos sanctionibus debent succumbere, qui vel levi argumento a iudicio Catholicae religionis & tramite detecti fuerint deviare: ideoque

experientia tua Euresium haereticum esse cognoscat. Dat. 3:Non. Sept. Constantinop. Olybrio & Probino Coss. A.C. 395.

The Greek Emperor Zeno adopted Theoderic King of the Ostrogoths to be his son, made him master of the horse and Patricius, and Consul of Constantinople; and recommending to him the Roman people and Senate, gave him the Western Empire, and sent him into Italy against Odoacer King of the Heruli. Theoderic thereupon led his nation into Italy, conquered Odoacer, and reigned over Italy, Sicily, Rhaetia, Noricum, Dalmatia, Liburnia, Istria, and part of Suevia, Pannonia and Gallia. Whence Ennodius said, in a panegyric to Theoderic: *Ad limitem suum Romana regna remeasse*. Theoderic reigned with great prudence, moderation and felicity; treated the Romans with singular benevolence, governed them by their own laws, and restored their government under their Senate and Consuls, he himself supplying the place of Emperor, without assuming the title. *Ita sibi parentibus praefuit*, saith Procopius, *ut vere Imperatori conveniens decus nullum ipsi abesset: Justitiae magnus ei cultus, legumque diligens custodia: terras a vicinis barbaris servavit intactas*, &c. Whence I do not reckon the reign of this King, amongst the plagues of the four winds.

The plague of the northern wind, at the sounding of the fourth trumpet, was to cause *the Sun, Moon and Stars*, that is, the King, kingdom and Princes of the Western Empire, *to be darkened*, and to continue some time in darkness. Accordingly Belisarius, having conquered the Vandals, invaded Italy A.C. 535, and made war upon the Ostrogoths in Dalmatia, Liburnia, Venetia, Lombardy, Tuscany, and other regions northward from Rome, twenty years altogether. In this war many cities were taken and retaken. In retaking Millain from the Romans, the Ostrogoths slew all the males young and old, amounting, as Procopius reckons, to three hundred thousand, and sent the women captives to their allies the Burgundians. Rome itself was taken and retaken several times, and thereby the people were thinned; the old government by a Senate ceased, the nobles were ruined, and all the glory of the city was extinguished: and A.C. 552, after a war of seventeen years, the kingdom of the Ostrogoths fell, yet the remainder of the Ostrogoths, and an army of Germans called in to their assistance, continued the war three or four years longer. Then ensued the war of the Heruli, who, as Anastasius tells us, *perimebant cunctam Italiam*, slew all Italy. This was followed by the war of the Lombards, the fiercest of all the Barbarians, which began A.C. 568, and lasted for thirty

eight years together; *facta tali clade*, saith Anastasius, *qualem a saeculo nullus meminit*; ending at last in the Papacy of Sabinian, A.C. 605, by a peace then made with the Lombards. Three years before this war ended, Gregory the great, then Bishop of Rome, thus speaks of it:

Qualiter enim & quotidianis gladiis & quantis Longobardorum incursionibus ecce jam per triginta quinque annorum longitudinem premimur, nullis explere vocibus suggestionis valemus:

and in one of his Sermons to the people, he thus expresses the great consumption of the Romans by these wars: *Ex illa plebe innumerabili quanti remanseritis aspicitis, & tamen adhuc quotidie flagella urgent, repentini casus opprimunt, novae res & improvisae clades affligent*. In another Sermon he thus describes the desolations:

Destructae urbes, eversa sunt castra, depopulati agri, in solitudinem terra redacta est. Nullus in agris incola, pene nullus in urbibus habitator remansit. Et tamen ipsae parvae generis humani reliquiae adhuc quotidie & sine cessatione feriuntur, & finem non habent flagella coelestis justitiae. Ipsa autem quae aliquando mundi Domina esse videbatur, qualis remansit Roma conspiciamus innumeris doloribus multipliciter attrita, desolatione civium, impressione hostium, frequentia ruinarum. — Ecce jam de illa omnes hujus saeculi potentes ablati sunt. — Ecce populi defecerunt. — Ubi enim Senatus? Ubi jam populus? Contabuerunt ossa, consumptae sunt carnes. Omnis enim saecularium dignitatum ordo extinctus est, & tamen ipsos nos paucos qui remansimus, adhuc quotidie gladii, adhuc innumerae tribulationes premunt — Vacua jam ardet Roma. Quid autem ista de hominibus decimus? Cum rinis crebrescentibus ipsa quoque destrui aedificia videmas. Postquam defecerunt homines etiam parietes cadunt. Jam ecce desolata, ecce contrita, ecce gemitibus oppressa est, &c.

All this was spoken by Gregory to the people of Rome, who were witnesses of the truth of it. Thus by *the plagues of the four winds*, the Empire of the Greeks was shaken, and the Empire of the Latins fell; and Rome remained nothing more than the capital of a poor dukedom, subordinate to Ravenna, the seat of the Exarchs.

The fifth trumpet sounded to the wars, which the King of the South, as he is called by Daniel, made *in the time of the end*, in *pushing at the King who*

did according to his will. This plague began with the *opening of the bottomless pit*, which denotes the letting out of a false religion: the *smoke which came out of the pit*, signifying the multitude which embraced that religion; and the *locusts which came out of the smoke*, the armies which came out of that multitude. This pit was opened, to let out smoke and locusts into the regions of the four monarchies, or some of them. *The King of these locusts* was the *Angel of the bottomless pit*, being chief governor as well in religious as civil affairs, such as was the Caliph of the Saracens. Swarms of locusts often arise in *Arabia faelix*, and from thence infest the neighboring nations: and so are a very fit type of the numerous armies of Arabians invading the Romans. They began to invade them A.C. 634, and to reign at Damascus A.C. 637. They built Bagdad A.C. 766, and reigned over Persia, Syria, Arabia, Egypt, Africa and Spain. They afterwards lost Africa to Mahades, A.C. 910; Media, Hircania, Chorasán, and all Persia, to the Dailamites, between the years 927 and 935; Mesopotamia and Miafarekin to Nasiruddaulas, A.C. 930; Syria and Egypt to Achsjid, A.C. 935; and now being in great distress, the Caliph of Bagdad, A.C. 936, surrendered all the rest of his temporal power to Mahomet the son of Rajici, King of Wasit in Chaldea, and made him Emperor of Emperors. But Mahomet within two years lost Bagdad to the Turks; and thenceforward Bagdad was sometimes in the hands of the Turks, and sometimes in the hands of the Saracens, till Togrul-beig, called also Togra, Dogrissa, Tangrolipix, and Sadoc, conquered Chorasán and Persia; and A.C. 1055, added Bagdad to his Empire, making it the seat thereof. His successors Olub-Arslan and Melechsah, conquered the regions upon Euphrates; and these conquests, after the death of Melechsah, brake into the kingdoms of Armenia, Mesopotamia, Syria, and Cappadocia. The whole time that the Caliphs of the Saracens reigned with a temporal dominion at Damascus and Bagdad together was 300 years, viz. from the year 637 to the year 936 inclusive. Now locusts live but five months; and therefore, for the decorum of the type, these locusts are said to *hurt men five months and five months*, as if they had lived about five months at Damascus, and again about five months at Bagdad; in all ten months, or 300 prophetic days, which are years.

The sixth trumpet sounded to the wars, which Daniel's King of the North made against the King above-mentioned, *who did according to his will.* In these wars the King of the North, according to Daniel, conquered the Empire of the Greeks, and also Judea, Egypt, Lybia, and Ethiopia: and by

these conquests the Empire of the Turks was set up, as may be known by the extent thereof. These wars commenced A.C. 1258, when the four kingdoms of the Turks seated upon Euphrates, that of Armenia major seated at Miyapharekin, Megarkin or Martyropolis, that of Mesopotamia seated at Mosul, that of all Syria seated at Aleppo, and that of Cappadocia seated at Iconium, were invaded by the Tartars under Hulacu, and driven into the western parts of Asia minor, where they made war upon the Greeks, and began to erect the present Empire of the Turks. Upon the sounding of the sixth trumpet, *John heard a voice from the four horns of the golden Altar which is before God, saying to the sixth Angel which had the trumpet, Loose the four Angels which are bound at the great river Euphrates. And the four Angels were loosed, which were prepared for an hour and a day, and a month and a year, for to slay the third part of men.* By the four horns of the golden Altar, is signified the situation of the head cities of the said four kingdoms, Miyapharekin, Mosul, Aleppo, and Iconium, which were in a quadrangle. They slew the third part of men, when they conquered the Greek Empire, and took Constantinople, A.C. 1453; and they began to be prepared for this purpose, when Olub-Arslan began to conquer the nations upon Euphrates, A.C. 1063. The interval is called an hour and a day, and a month and a year, or 391 prophetic days, which are years. In the first thirty years, Olub-Arslan and Melechsah conquered the nations upon Euphrates, and reigned over the whole. Melechsah died A.C. 1092, and was succeeded by a little child; and then this kingdom broke into the four kingdoms above-mentioned.

THE END.

ADVERTISEMENT.

THE last pages of these Observations having been differently drawn up by the Author in another copy of his Work; they are here inserted as they follow in that copy, after the 22d line of the 261st page foregoing.

And none was found worthy to open the book till the Lamb of God appeared; the great High-Priest represented by a lamb slain at the foot of the Altar in the morning-sacrifice. *And he came, and took the book out of the hand of him that sat upon the throne.* For the High-Priest, in the feast of the seventh month, went into the most holy place, and took the book of the law out of the right side of the Ark, to read it to the people: and in order to read it well, he studied it seven days, that is, upon the fourth, fifth, sixth, seventh, eighth, ninth and tenth days, being attended by some of the priests to hear him perform. These seven days are alluded to, by the Lamb's opening the seven seals successively.

Upon the tenth day of the month, a young bullock was offered for a sin-offering for the High-Priest, and a goat for a sin-offering for the people: and lots were cast upon the two goats to determine which of them should be God's lot for the sin-offering; and the other goat was called Azazel, the scape-goat. The High-Priest in his linen garments, took a censer full of burning coals of fire from the Altar, his hand being full of sweet incense beaten small; and went into the most holy place within the veil, and put the incense upon the fire, and sprinkled the blood of the bullock with his finger upon the mercy-seat and before the mercy-seat seven times: and then he killed the goat which fell to God's lot, for a sin-offering for the people, and brought his blood within the veil, and sprinkled it also seven times upon the mercy-seat and before the mercy-seat. Then he went out to the Altar, and sprinkled it also seven times with the blood of the bullock, and as often with the blood of the goat. After this *he laid both his hands upon the head of the live goat; and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and sent him away into the wilderness by the hands of a fit man: and the goat bore upon him all their iniquities into a land not inhabited*, Levit. chap. 4:& chap. 16: While the High-Priest was doing these things in the most holy place and at the Altar, the people continued at

their devotion quietly and in silence. Then the High-Priest went into the holy place, put off his linen garments, and put on other garments; then came out, and sent the bullock and the goat of the sin-offering to be burnt without the camp, with fire taken in a censer from the Altar: and as the people returned home from the Temple, they said to one another, *God seal you to a good new year.*

In allusion to all this, *when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And an Angel stood at the Altar having a golden Censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the throne. And the smoke of the incense with the prayers of the Saints ascended up before God out of the Angel's hand. And the Angel took the Censer, and filled it with fire of the Altar, and cast it into the earth,* suppose without the camp, for sacrificing the goat which fell to God's lot. For the High-Priest being Christ himself, the bullock is omitted. At this sacrifice *there were voices and thunderings*, of the music of the Temple, *and lightnings* of the sacred fire, *and an earthquake:* and synchronal to these things was the sealing of the 144000 *out of all the twelve tribes of the children of Israel with the seal of God in their foreheads*, while the rest of the twelve tribes received the mark of the Beast, and the woman fled from the Temple into the wilderness to her place upon this Beast. For this sealing and marking was represented by casting lots upon the two goats, sacrificing God's lot on mount Sion, and sending the scape-goat into the wilderness loaden with the sins of the people.

Upon the fifteenth day of the month, and the six following days, there were very great sacrifices. And in allusion to the sounding of the trumpets, and singing with thundering voices, and pouring out drink-offerings at those sacrifices, *seven trumpets are sounded, and seven thunders utter their voices, and seven vials of wrath are poured out.* Wherefore the sounding of the *seven trumpets*, the voices of the *seven thunders*, and the pouring out of the *seven vials of wrath*, are synchronal, and relate to one and the same division of the time of the seventh seal following the silence, into seven successive parts. The seven days of this feast were called the feast of Tabernacles; and during these seven days the children of Israel dwelt in booths, and rejoiced with palm-branches in their hands. To this alludes *the multitude with palms in their hands*, which appeared after the sealing of the 144000, and *came out of the great tribulation* with triumph at the

battle of the great day, to which the seventh trumpet sounds. The visions therefore of the 144000, and of the palm-bearing multitude, extend to the sounding of the seventh trumpet, and therefore are synchronal to the times of the seventh seal.

When the 144000 *are sealed out of all the twelve tribes of Israel*, and the rest receive *the mark of the Beast*, and thereby the first temple is destroyed; John is bidden to *measure the temple and altar*, that is, their courts, *and them that worship therein*, that is, the 144000 standing on mount Sion and on the sea of glass: *but the court that is without the temple*, that is, the peoples' court, to *leave out and measure it not, because it is given to the Gentiles*, those who receive the mark of the Beast; *and the holy city they shall tread under foot forty and two months*, that is, all the time that the Beast acts under the woman Babylon: and *the two witnesses prophesy 1260 days*, that is, all the same time, *clothed in sackcloth. These have power, like Elijah, to shut heaven that it rain not*, at the sounding of the first trumpet; and, like Moses, *to turn the waters into blood* at the sounding of the second; *and to smite the earth with all plagues*, those of the trumpets, *as often as they will*. These prophesy at the building of the second temple, like Haggai and Zechary. These are *the two Olive-trees*, or Churches, which *supplied the lamps with oil*, Zechariah 4: These are *the two candlesticks*, or Churches, *standing before the God of the earth*. Five of the seven Churches of Asia, those in prosperity, are found fault with, and exhorted to repent, and threatened to be *removed out of their places*, or *spewed out of Christ's mouth, or punished with the sword of Christ's mouth, except they repent*: the other two, the Churches of Smyrna and Philadelphia, which were under persecution, remain in a state of persecution, to illuminate the second temple. When the primitive Church catholic, represented by *the woman in heaven*, apostatized, and became divided into two corrupt Churches, represented by the *whore of Babylon* and the *two-horned Beast*, the 144000 *who were sealed out of all the twelve tribes*, became the *two Witnesses*, in opposition to those two false Churches: and the name of *two Witnesses* once imposed, remains to the true Church of God in all times and places to the end of the Prophecy.

In the interpretation of this Prophecy, *the woman in heaven clothed with the sun*, before she flies into the wilderness, represents the primitive Church catholic, illuminated with the *seven lamps* in the *seven golden candlesticks*, which are the *seven Churches* of Asia. The Dragon signifies the same Empire with Daniel's He-goat in the reign of his last horn, that is,

the whole Roman Empire, until it became divided into the Greek and Latin Empire; and all the time of that division it signifies the Greek Empire alone: and the Beast is Daniel's fourth Beast, that is, the Empire of the Latins. Before the division of the Roman Empire into the Greek and Latin Empires, the Beast is included in the body of the Dragon; and from the time of that division, the Beast is the Latin Empire only. Hence the Dragon and Beast have the same heads and horns; but the heads are crowned upon the Dragon, and the horns upon the Beast. The horns are ten kingdoms, into which the Beast becomes divided presently after his separation from the Dragon, as hath been described above. The heads are seven successive dynasties, or parts, into which the Roman Empire becomes divided by the opening of the seven seals. Before the woman fled into the wilderness, *she being with child* of a Christian Empire, *cried travailing*, viz. in the ten years persecution of Dioclesian, and *pained to be delivered: and the Dragon*, the heathen Roman Empire, *stood before her, to devour her child as soon as it was born. And she brought forth a man child, who at length was to rule all nations with a rod of iron. And her child was caught up unto God, and to his throne* in the Temple, by the victory of Constantine the great over Maxentius: *and the woman fled* from the Temple *into the wilderness* of Arabia to Babylon, *where she hath a place* of riches and honor and dominion, upon the back of the Beast, *prepared of God, that they should feed her there 1260 days. And there was war in heaven*, between the heathens under Maximinus and the new Christian Empire; *and the great Dragon was cast out, that old serpent, which deceiveth the whole world*, the spirit of heathen idolatry; *he was cast out of the throne into the earth. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*

And when the Dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child, stirring up a new persecution against her in the reign of Licentius. *And to the woman*, by the building of Constantinople and equalling it to Rome, *were given two wings of a great eagle, that she might flee into the wilderness into her place* upon the back of her Beast, *where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent*, upon the death of Constantine the great, *cast out of his mouth water as a flood*, viz. the Western Empire under Constantine junior and Constans, *after the woman: that he might cause her to be carried away of the flood. And the earth*, the nations of Asia now under Constantinople, *helped the woman;*

and by conquering the Western Empire, now under Magnentius, *swallowed up the flood which the Dragon cast out of his mouth. And the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, which in that war were sealed out of all the twelve tribes of Israel*, and remained upon mount Sion with the Lamb, being in number 144000, and having their father's name written in their foreheads.

When the earth had swallowed up the flood, and the Dragon was gone to make war with the remnant of the woman's seed, *John stood upon the sand of the sea, and saw a Beast rise out of the sea, having seven heads and ten horns. And the Beast was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion*. John here names Daniel's four Beasts in order, putting his Beast in the room of Daniel's fourth Beast, to show that they are the same. *And the Dragon gave this Beast his power and his seat and great authority*, by relinquishing the Western Empire to him. *And one of his heads, the sixth, was as it were wounded to death*, viz. by the sword of the earth, which swallowed up the waters cast out of the mouth of the Dragon; *and his deadly wound was healed*, by a new division of the Empire between Valentinian and Valens, An. 364. John saw the Beast rise out of the sea, at the division thereof between Gratian and Theodosius, An. 379. The Dragon gave the Beast his power, and his seat and great authority, at the death of Theodosius, when Theodosius gave the Western Empire to his son Honorius. After which the two Empires were no more united: but the Western Empire became presently divided into ten kingdoms, as above; and these kingdoms at length united in religion under the woman, and reign with her *forty and two months*.

And I beheld, saith John, *another Beast coming up out of the earth*. When the woman fled from the Dragon into the kingdom of the Beast, and became his Church, this other Beast rose up out of the earth, to represent the Church of the Dragon. For *he had two horns like the Lamb*, such as were the bishoprics of Alexandria and Antioch: *and he spake as the Dragon* in matters of religion: *and he causeth the earth*, or nations of the Dragon's kingdom, *to worship the first Beast, whose deadly wound was healed*, that is, to be of his religion. *And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men*; that is, he excommunicateth those who differ from him in point of religion: for in pronouncing their excommunications, they used to swing down a lighted

torch from above. *And he said to them that dwell on the earth, that they should make an image to the Beast, which had the wound by a sword, and did live;* that is, that they should call a Council of men of the religion of this Beast. *And he had power to give life unto the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed,* viz. mystically, by dissolving their Churches. *And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name;* that is, the mark *MALTESE CROSS, or the name *, or the number thereof *, 666. All others were excommunicated.

When the seven Angels had poured out the seven vials of wrath, and John had described them all in the present time, he is called up from the time of the seventh vial to the time of the sixth seal, to take a view of the woman and her Beast, who were to reign in the times of the seventh seal. In respect of the latter part of time of the sixth seal, then considered as present, the Angel tells John: *The Beast that thou sawest, was and is not, and shall ascend out of the abyss, and go into perdition;* that is, he was in the reign of Constans and Magnentius, until Constantius conquered Magnentius, and re-united the Western Empire to the Eastern. He is not during the re-union, and he shall ascend out of the abyss or sea at a following division of the Empire. The Angel tells him further: *Here is the mind which hath wisdom: the seven heads are seven mountains, on which the woman sitteth;* Rome being built upon seven hills, and thence called the seven-hilled city. *Also there are seven Kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space: and the Beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition.* Five are fallen, the times of the five first seals being past; and one is, the time of the sixth seal being considered as present; and another is not yet come, and when he cometh, which will be at the opening of the seventh seal, he must continue a short space: and the Beast that was and is not, even he is the eighth, by means of the division of the Roman Empire into two collateral Empires; and is of the seven, being one half of the seventh, and shall go into perdition. The words, *five are fallen, and one is, and the other is not yet come,* are usually referred by interpreters to the time of John the Apostle, when the Prophecy was given: but it is to be considered, that in this Prophecy many

things are spoken of as present, which were not present when the Prophecy was given, but which would be present with respect to some future time, considered as present in the visions. Thus where it is said upon pouring out the seventh vial of wrath, that *great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath;* this relates not to the time of John the Apostle, but to the time of pouring out the seventh vial of wrath. So where it is said, *Babylon is fallen, is fallen;* and *thrust in thy sickle and reap;* and *the time of the dead is come, that they should be judged;* and again, *I saw the dead small and great stand before God:* these sayings relate not to the days of John the Apostle, but to the latter times considered as present in the visions. In like manner the words, *five are fallen, and one is, and the other is not yet come, and the Beast that was and is not, he is the eighth,* are not to be referred to the age of John the Apostle, but relate to the time when the Beast was to be wounded to death with a sword, and show that this wound was to be given him in his sixth head: and without this reference we are not told in what head the Beast was wounded. *And the ten horns which thou sawest, are ten Kings, which have received no kingdom as yet, but receive power as Kings one hour with the Beast. These have one mind,* being all of the whore's religion, *and shall give their power and strength unto the Beast. These shall make war with the Lamb,* at the sounding of the seventh trumpet; *and the Lamb shall overcome them: for he is Lord of Lords and King of Kings; and they that are with him are called and chosen and faithful. And he saith unto me, the waters which thou sawest where the whore sitteth, are peoples and multitudes and nations and tongues,* composing her Beast. *And the ten horns which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire,* at the end of the 1260 days. *For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the Beast, until the words of God shall be fulfilled. And the woman which thou sawest, is that great city which reigneth over the Kings of the earth,* or the great city of the Latins, which reigneth over the ten Kings till the end of those days.

FINIS.

FOOTNOTES

^{Ft1} *Cut upon.* A phrase in Hebrew, taken from the practice of numbering by cutting notches.

^{Ft2} Hebrews *to seal*, i.e. to finish or consummate: a metaphor taken from sealing what is finished. So the Jews compute, *ad obsignatum Misna*, *ad obsignatum Talmud*, that is, *ad absolutum*.

^{Ft3} Hebrews *the Prophet*, not the Prophecy.

^{Ft4} Hebrews *the Messiah*, that is, in Greek, the Christ; in English, the Anointed. I use the English word, that the relation of this clause to the former may appear.

^{Ft5} *Jerusalem. with a flood, and unto the end of the war, desolations are determined.*

“Yet shall he confirm the covenant with many for one week: and in half a week he shall cause the sacrifice and oblation to cease: and upon a wing of abominations he shall make it desolate, even until the consummation, and that which is determined be poured upon the desolate.”

^{ft6} The ancient solar years of the eastern nations consisted of 12 months, and every month of 30 days: and hence came the division of a circle into 360 degrees. This year seems to be used by Moses in his history of the Flood, and by John in the Apocalypse, where a time, times and half a time, 42 months and 1260 days, are put equipollent. But in reckoning by many of these years together, an account is to be kept of the odd days which were added to the end of these years. For the Egyptians added five days to the end of this year; and so did the Chaldeans long before the times of Daniel, as appears by the AEra of Nabonassar: and the Persian Magi used the same year of 365 days, till the Empire of the Arabians. The ancient Greeks also used the same solar year of 12 equal months, or 360 days; but every other year added an intercalary month, consisting of 10 and 11 days alternately.

The year of the Jews, even from their coming out of Egypt, was Luni-solar. It was solar, for the harvest always followed the Passover, and the fruits of the land were always gathered before the feast of Tabernacles, Leviticus 23. But the months were lunar, for the people

were commanded by Moses in the beginning of every month to blow with trumpets, and offer burnt offerings with their drink offerings, Numbers 10:10, Numbers 28:11, 14; and this solemnity was kept on the new moons, Psalm 81:3, 4, 5. 1 Chronicles 23:31. These months were called by Moses the first, second, third, fourth month, &c. and the first month was also called Abib, the second Zif, the seventh Ethanim, the eighth Bull, Exodus 13:4. 1 Kings 6:37, 38; 1 Kings 8:2. But in the Babylonian captivity the Jews used the names of the Chaldean months, and by those names understood the months of their own year; so that the Jewish months then lost their old names, and are now called by those of the Chaldeans.

The Jews began their civil year from the autumnal Equinox, and their sacred year from the vernal: and the first day of the first month was on the visible new moon, which was nearest the Equinox.

Whether Daniel used the Chaldaic or Jewish year, is not very material; the difference being but six hours in a year, and 4 months in 480 years. But I take his months to be Jewish: first, because Daniel was a Jew, and the Jews even by the names of the Chaldean months understood the months of their own year: secondly, because this Prophecy is grounded on Jeremiah's concerning the 70 years captivity, and therefore must be understood of the same sort of years with the seventy; and those are Jewish, since that Prophecy was given in Judea before the captivity: and lastly, because Daniel reckons by weeks of years, which is a way of reckoning peculiar to the Jewish years. For as their days ran by sevens, and the last day of every seven was a sabbath; so their years ran by sevens, and the last year of every seven was a sabbatical year, and seven such weeks of years made a Jubilee.

^{Ft7} I observe, that Christ and his forerunner John in their parabolical discourses were wont to allude to things present. The old Prophets, when they would describe things emphatically, did not only draw parables from things which offered themselves, as from the rent of a garment, 1 Samuel 15; from the sabbatic year, Isaiah 37; from the vessels of a Potter, Jeremiah 18, &c. but also when such fit objects were wanting, they supplied them by their own actions, as by rending a garment, 1 Kings 11; by shooting, 2 Kings 13; by making bare their body, Isaiah 20; by imposing significant names to their sons, Isaiah 8; Hosea 1; by hiding a girdle in the bank of Euphrates, Jeremiah 13; by breaking a potter's vessel, Jeremiah xix; by putting on fetters and

yokes, Jeremiah xxvii; by binding a book to a stone, and casting them both into Euphrates, Jeremiah 51; by besieging a painted city, Ezekiel 4; by dividing hair into three parts, Ezekiel 5; by making a chain, Ezekiel 7; by carrying out household stuff like a captive and trembling, Ezekiel 12, &c. By such kind of types the prophets loved to speak. And Christ being endued with a nobler prophetic spirit than the rest, excelled also in this kind of speaking, yet so as not to speak by his own actions, that was less grave and decent, but to turn into parables such things as offered themselves. On occasion of the harvest approaching, he admonishes his disciples once and again of the spiritual harvest, John 4:35; Matthew 9:37. Seeing the lilies of the field, he admonishes his disciples about gay clothing, Matthew 6:28. In allusion to the present season of fruits, he admonishes his disciples about knowing men by their fruits, Matthew 7:16. In the time of the Passover, when trees put forth leaves, he bids his disciples *learn a parable from the fig tree: when its branch is yet tender and putteth forth leaves, ye know that summer is nigh*, &c. Matthew 24:32; Luke 21:29. The same day, alluding both to the season of the year and to his passion, which was to be two days after, he formed a parable of the time of fruits approaching, and the murdering of the heir, Matthew 21:53. Alluding at the same time, both to the money-changers whom he had newly driven out of the Temple, and to his passion at hand; he made a parable of a Noble-man going into a far country to receive a kingdom and return, and delivering his goods to his servants, and at his return condemning the slothful servant because he put not his money to the exchangers, Matthew 25:14; Luke 19:12. Being near the Temple where sheep were kept in folds to be sold for the sacrifices, he spake many things parabolically of sheep, of the shepherd, and of the door to the sheepfold; and discovers that he alluded to the sheepfolds which were to be hired in the market-place, by speaking of such folds as a thief could not enter by the door, nor the shepherd himself open, but a porter opened to the shepherd, John 10:1, 3. Being in the mount of Olives, Matthew 26:30; John 14:31; a place so fertile that it could not want vines, he spake many things mystically of the Husbandman, and of the vine and its branches, John 15:1. Meeting a blind man, he admonished of spiritual blindness, John 9:39. At the sight of little children, he described once and again the innocence of the elect, Matthew 18:2; Matthew 19:13. Knowing that Lazarus was dead and should be raised again, he discoursed of the resurrection and life eternal, John 11:25, 26.

Hearing of the slaughter of some whom Pilate had slain, he admonished of eternal death, Luke 13:1. To his fishermen he spake of fishers of men, Matthew 4:10; and composed another parable about fishes, Matthew 13:47. Being by the Temple, he spake of the Temple of his body, John 2:19. At supper he spake a parable about the mystical supper to come in the kingdom of heaven, Luke 14: On occasion of temporal food, he admonished his disciples of spiritual food, and of eating his flesh and drinking his blood mystically, John 6:27, 53. When his disciples wanted bread, he bade them beware of the leaven of the Pharisees, Matthew 16:6. Being desired to eat, he answered that he had other meat, John 4:31. In the great day of the feast of Tabernacles, when the Jews, as their custom was, brought a great quantity of waters from the river Shiloah into the Temple, Christ stood and cried, saying, *If any man thirst let him come unto me and drink. He that believeth in me, out of his belly shall flow rivers of living water*, John 7:37. The next day, in allusion to the servants who by reason of the sabbatical year were newly set free, he said, *If ye continue in my word, the truth shall make you free*. Which the Jews understanding literally with respect to the present manumission of servants, answered, *We be Abraham's seed, and were never in bondage to any man: how sayest thou, ye shall be made free?* John 8: They assert their freedom by a double argument: first, because they were the seed of Abraham, and therefore newly made free, had they ever been in bondage; and then, because they never were in bondage. In the last Passover, when Herod led his army through Judea against Aretas King of Arabia, because Aretas was aggressor and the stronger in military forces, as appeared by the event; Christ alluding to that state of things, composed the parable of a weaker King leading his army against a stronger who made war upon him, Luke 14:31. And I doubt not but divers other parables were formed upon other occasions, the history of which we have not.